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# THE PACIFIC

A religious and family paper

Volume L. SAN FRANCISCO, MAY 16, 1901. Number 20

## The Light that Is Left.

A TENDER child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach down to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise
And let us feel the light of Thee!

—*Whittier.*

# THE PACIFIC

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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . without partiality and without hypocrisy"*

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, May 16, 1901

## Happiness.

If happiness has not her seat
And center is the breast,
We may be wise or rich or great,
But never can be blest;
Nae treasures, nor pleasures,
Could make us happy lang;
The heart aye's the part aye
That makes us right or wrang.
—Burns.

## Satisfying.

In the wide field of literature there is nothing else that is so satisfying as the Bible. Professor Felix Adler, who forsook the religion of his fathers and sought comfort in other Scriptures, said recently: "When I come back to these old Scriptures I find that all the language of the others—the Avesta and the Koran, etc.—is tame and insipid compared with the language of the Hebrew prophets."

When we add the record of the revelation under the new dispensation to that of the old we get a book which is indeed incomparable. It has been well said concerning it: "The Bible contains in it the germs of all those elements that go into the make-up of an educated mind. Poetry, oratory, history that touches all the great nations of antiquity, jurisprudence, nature-lore, practical wisdom and profound philosophy—all are here. It is a matchless book in its power to arouse, quicken and feed the intellect. No Bible-trained people can be an ignorant people. The keenest and strongest minds among men have been schooled by the Word of God."

Consider, in addition to all this, the fact that the Bible feeds the spiritual nature, gives heart culture, leads into the abundant eternal life both here and hereafter, and there is discerned the reason why it is so much more satisfying than other literature. It finds men, meets their yearnings and their needs as nothing else can. In proportion as other literature does this will it be found to be satisfying. Man was created to find the perfection of his being in God; and there is never a soul that is not restless till it rests in him. All that the world knows of God that is of any value whatsoever, it knows in and through Christ, who was "God manifest in the flesh," "the express image of the invisible God." In the Bible we have the record of his life, and through him access to the Father. What this sin-cursed world needs is to see Jesus in all his power and loveliness—to get into every heart his spirit. Whatever draws us to him and gives us of his spirit—that and that only is satisfying.

But if it be correct to so exalt the Bible, why is it that we can often turn to some such poet as Whittier and get comfort which nothing else at the time seems to give? And the answer is: Because Whittier was a Christian poet. Hear him as he says concerning the Master—

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

"But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

None but a Christian poet could have written those words. The Bible molded the life of the Quaker poet, and, inspired by its spirit, he comforts us even as the Book itself comforts us. Because of the Bible, we of to-day can say with him—

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

As the prodigal turned away from his father's house and went into a far country, so men turn away here and there from the Word of God, but, like the prodigal, they find themselves ere long in want, and come back where there is something that will satisfy. And that to which they return is the book in which are found the words, "Come and I will give you rest"; "Though your sins be as scarlet they shall be white as snow"; "I am the resurrection and the life"; "Because I live ye shall live also." And from that they go no more out save to those pastures into which men who have drunk deep of its inspiration lead them.

Men and women do not, perhaps, pore over the Bible

today as our fathers did, but their lives are none the less fed by it. The Bible has entered largely into our literature, and we drink its refreshing waters at many a fountain. In these other fountains there would be no refreshing, life-giving water were it not for the Bible, and wherever we drink we think of the great fountain-head from which flows all. Ever and anon there come times when some one says, like Sir Walter Scott, "Reach me the book"; and when the question is, What book?" the reply is, "There is but one Book and that is the Bible." And then, like that other old Scotch worthy, with the mind, if not the finger, on those words in Romans viii: 38-39, "I am persuaded," etc., the soul moves out on the great unknown sea whose waters lave the shores of the beyond, feeling that it will meet its Pilot face to face, and that never will there be separation from the love of God.

### The Pioneers Again.

The Society of California Pioneers has sent out its pamphlet for the refutation of what are termed "certain slanderous and false statements made from time to time against the pioneer men and women of California by preachers of several religious denominations." Attention is given to the Rev. J. Q. A. Henry, who was for several years pastor of one of the Baptist churches, to the Rev. Dr. Stebbins of the Unitarian church, Dr. Dille of the Methodist church, to an unnamed "preacher from Tulare, so obscure in public life," says the committee, "that we do not now recall his name," to the Rev. W. C. Day, pastor of the Olivet Congregational church of San Francisco, and to Rev. Alfred Bayley of the Fourth Congregational church of Oakland. Inasmuch as all of these men have been convicted by the Pioneer Society on the evidence furnished by newspaper reports, which are frequently unreliable, or misrepresent because they give only a few sentences from an address, and never its tenor or spirit, it is not safe for the public to conclude that they have slandered the pioneers. The Pacific has already stated that no pioneer was slandered in the meeting of the Congregational ministers of San Francisco and vicinity on the 18th of March, and yet epithet after epithet is heaped upon certain men because of statements reported to have been made by them at that time and soon thereafter. The statement on the part of one minister that he referred only to that class who really were of bad character should have been sufficient. Every one knows that bad women did flock to California in 1849. All know that many good women came, too. The man who is denounced as a slanderer knew when he spoke that the husband of one of these good women—a man whom he loved—was sitting before him. And it is simply preposterous to think that he said that all the women who came in 1849 were bad women. The present writer, being one who heard his remarks, regarded them as in the main complimentary to the pioneers. As to the paper by the minister who gave occasion for the discussion, it can truthfully be said that, taken as a whole, it was not unfair.

This pamphlet condemns the Rev. Dr. Dille for the following reported utterance in 1894: "Unlike the Pilgrims they emigrated in order to obtain freedom from worship instead of freedom of worship. They came, not for conscience, but for coin. They lacked the refining influence of women. * * * But their great faults were love of money, ungodliness and gambling, and these faults they have bequeathed to their descendants."

But Dr. Dille is commended for saying in 1896: "The harsh words applied to the pioneers are utterly devoid of truth. These men were the pick of the best families of the East—the sturdy, brave lads who were willing to face hardship, toil and danger in the development of the mines and lands of the State. They were men of mettle, of character, the brightest, the best that the far East had to offer. Their records bear testimony to the grandeur of their character, and the history of the State abounds with it. They laid the foundation of the Christian church, the Christian home and the Christian school. The standard of masculine honor is very high here, and in fact it would be a detriment to men seeking high honors to be otherwise. It is not from these men we have the heritage of the vicious class today, but it is a matter susceptible of proof that their ranks are largely recruited from other States and other countries."

This is accepted as the "only manly retraction" ever made, though it is said that "the amend might have been more gracefully made had it been done earlier."

It will, however, be evident to every student of California history that neither in 1894 nor in 1896 did Dr. Dille correctly characterize the people who were making history here in those early days. He was not correct in saying that all came for freedom from worship, for coin and not for conscience (if that is what he did say). He was correct in saying that they lacked the refining influence of women, and that their great faults were love of money, ungodliness and gambling—this, of course, with many, but not with all. The Pacific, in its issue for April 11th, quoted John S. Hittell, the historian, until his recent death, of the Society of California Pioneers, as follows: "There never was a more extravagant, wasteful and dissipated set of men than the old placer miners."

Dr. Dille was not correct in 1896 when he said: "The harsh words applied to the pioneers are utterly devoid of truth. These men were the pick of the best families of the East." The facts are, there were among the pioneers men good, bad and indifferent. While the gold excitement brought many good men, it brought also some of the greatest scoundrels and some of the most depraved men on the face of the earth. Let us be true to history. We do not know of a pioneer today who is a disgrace to California, but there were some here from 1848 to 1855, and it is not right to gloss the fact. It seems that the vigilance committees hung a few of that character. Not all were hanged; some lived on and bequeathed an undesirable heritage. Of course, California suffered from pioneers of that sort; and the influence can be traced yet today, just as the good influence of others can be traced.

In this pamphlet the best case is made against the Rev. Mr. Henry, who is quoted as having said in 1894: "The early settlers of this State were adventurers, gold-seekers and dyspeptics. What have you got here now? Rascals, misers and hypochondriacs. * * * The children of forty-niners are worse than forty-niners themselves." And in that connection he declared that "nearly all the prisoners in San Quentin under twenty-five years of age were native born." But the report of the prison directors is quoted, by the committee publishing this pamphlet, as showing 477 prisoners under twenty-five years of age, only 62 of whom were native Californians.

It is not surprising that the pioneers have been incensed from time to time by remarks made, or reported to have been made, concerning the character of the first settlers. Doubtless, some publication from them was demanded. But this report of their historical committee will not commend itself to well-informed people as the best thing that could have been put forth in denunciation of some who have never meant to offend, and who, if reported correctly and in full, would be known to have said nothing to which well-informed persons could reasonably make objection.

### Professor Gilbert's Resignation.

The board of directors of Chicago Theological Seminary have acted wisely in accepting the resignation of Professor George H. Gilbert. The committee to whom the matter had been referred recommended that "the resignation be accepted as being on the whole for the best interests of Professor Gilbert and the seminary." The committee placed on record its sense "of the eminent ability of Professor Gilbert in the line of study he has made his own; his reverent and devout spirit, his unaffected piety, his whole-hearted devotion to his work, his conscientious loyalty to the truth as it has been given him to see the truth, and the sweet and gracious spirit which has marked all his relationship to the students, his associates and the board of control." The Rev. W. E. Barton of Oak Park, one of the directors, who has been a firm friend of Professor Gilbert, states that the discussion by the board was harmonious and the decision unanimous; that they did not pass on the orthodoxy of the professor's views, but merely considered the advisability of retaining him in the faculty. In speaking concerning the decision Dr. McKenzie, a member of the faculty, said the acceptance of the resignation indicated of course that the directors considered the professor's views to be too much at variance with the views of the majority of Congregationalists. It is said that Professor Graham Taylor, who has defended Professor Gilbert throughout the controversy, seems much disappointed at the outcome, but makes no criticism of the board.

In his letter of resignation Professor Gilbert said: "The demand of the times, which in this case is, I think, a demand of Providence, is that the minister shall be scientific in his methods, and this means among other things, that he shall be an independent interpreter of the Bible. But when one begins to investigate the Bible scientifically, one becomes conscious of a difference between its teaching and the current traditional theology. The more fundamental the investigation, the greater the difference is seen to be. The church is divided into two parts, one of which would forever read the Bible in the light of the past, while the other would read the past and the Bible also in the light which the living God gives in the present. The difference between these positions is sufficiently broad and far-reaching to constitute a serious and trying feature of the church life of our day. The Bible culminates in the Lord Jesus, who is the full and final revelation of God. To him, not to the church, it is our privilege and our bounden duty to appeal. A creed which was right fifty years ago, because it embodied the best knowledge of the Bible of that day, may be wrong now. The only standard which does not sooner or later become obsolete, the only standard of doctrine and life which God recognizes either for individuals or institutions, is the living Christ. The only heresy to be feared is falling away from him; the only orthodoxy to be desired is loyalty to his teaching."

What the church desires is truth. But it is not yet convinced that these independent thinkers in the seminaries are in condition to give that. Men out in the midst of the world's great need often seem to get a better grasp of truth than those in the seclusion of the study. The new bishop of London, who was for many years at the head of the Oxford settlement in East London, and since 1895 rector of one of the most crowded of East London churches, said recently when speaking of the settlement residents: "Many men who have come to East London full of doubts about God, and theoretical uncertainty about the revelation by Christ, have worked off their doubts by the simple process of working for their fellow creatures. The gospel, which seems so far away when looked at from the arm-chair at Oxford, was a different thing altogether when seen in action; and the sight of a brother's face looking back in gratitude and sympathy gave a new reality and clearness to faith in the unseen God which had almost vanished from their life."

It will be observed that Professor Gilbert, in the quotation we have given, exalted Christ, and says truly that the only orthodoxy to be desired is loyalty to his teaching. But one has only to read his book and magazine articles to discern that he empties the Christ of much of his efficiency and worth as a teacher. He assigns to Christ only a human consciousness, and finds nowhere, in his study of the gospel by John, that he abides in the Father because he is of the same nature or substance. Certainly this is not the theology under which our churches wish the young men entering the gospel ministry to be trained.

Writing in the British Weekly of April 25th, on "The Historical Christ," Professor W. Robertson Nicoll said: "Without the Incarnation, without the Resurrection, we have no form of religion left to us that will con-

trol or serve or comfort mankind. It is the fact of our Lord's deity that gives its meaning to his every action and his every deed."

Those words, we believe, express the firm conviction of the large majority of Christian people. And any teaching that weakens, or has a tendency to weaken, such belief, is not what they want from their theological seminary professors.

Accordingly, The Pacific commends Professor Gilbert for placing his resignation, and the directors for accepting it.

## Notes.

The heading of the beautiful poem on the cover-page of The Pacific this week should be, "The Light That Is Felt." The word "left" was substituted by the compositor for "felt," and was overlooked until nearly all of those pages were printed. But the light that is felt is a light that is left. It is the divine gift to every generation and to every individual who will seek it.

California is giving royal welcome to President McKinley and the accompanying delegation. Their presence here will do themselves good as well as good to the entire Coast. The trip across the continent and up along these Pacific shores cannot fail to give all a better comprehension of our country. Mr. McKinley has shown himself a wise and capable executive. No one can survey his administration unprejudicedly and fail to conclude that it has passed, and is passing, into history as one of the very best under the constitution. In his private life Mr. McKinley is a man of whom this nation may well be proud. He stands today with a career unsullied. Let it not be forgotten that he is a Christian statesman. This nation was cradled in Christianity, and it must not only remain Christian, but must grow more Christian, if it is to figure prominently in the world's great future. It is righteousness that exalteth a nation. So said the wise man of the olden time, and so say today all who read history aright.

Readers of The Pacific doubtless remember that mention was made in our columns a few months ago of the refusal of the Seattle or Northwestern Association of Congregational churches to ordain to, or re-instate in the gospel ministry, the Rev. J. A. Baldridge of Port Angeles, Washington. Mr. Baldridge had been ordained a minister in the Presbyterian church, but had been deposed therefrom, and had affiliated for some time with the Universalists. He sought work finally among Congregationalists, and was called to the pastorate of our church at Port Angeles. The examination by council developed the fact that his belief was not in accord with Congregational standards, and although he is a man of fine character it was wisely decided to refuse him ministerial standing among us. This resulted in the organization in Port Angeles of what is called "The Peoples' Church." The Pacific Unitarian for May states that this church has applied for recognition as a Unitarian church, and that "its 'Basis of Fellowship' shows that their conception of Unitarianism is a broad and generous one." "There is no doubt," it continues, "that their welcome among us will be hearty and cordial. It is one of the gratifying signs of the times that we are beginning to be understood theologically." Then follows the "Basis of Fellowship" of the Port Angeles church, of which Mr. Baldridge is now pastor, from which we quote as follows: "We believe that all who earnestly endeavor to lead a true and noble life are entitled to fellowship with those who are associated for the worship of God and service of humanity. We believe in the invisible world, in the life immortal, in the progress of mankind onward and upward forever, and that all men are being judged, both here and hereafter, according as they have done good or evil."

## The Religious World.

Every Christian is a missionary; but some are on furlough.

The Episcopal Church is considering the advisability of establishing an episcopate in the Philippine Islands.

America leads the world in the number of social settlements, having 107 to England's 38. Of this number New York has 27, Chicago 17, and Boston 11.

The Baptists have sixty-five churches and many outstations among the full-blood Indians of Indian Territory. Native pastors are in charge, and all services are in the Indian tongue.

Sunday, May 5th, Plymouth church, Brooklyn, welcomed 111 persons into membership, 82 on profession of faith. This is the largest accession since 1881, when 170 were received at one time.

Since his excommunication Count Tolstoi of Russia has received from different parts of the world more than four thousand letters, and all but two have been in condemnation of the church's action in excommunicating him.

The New York Observer usually calls "Christian Science" Eddyism. Christian Science, it says, is a misnomer. "There is no reason why this phrase should be forced on us simply because a class in the community arrogates to itself the title."

There are so many applications for the opening up of new fields, before the home missionary committee of the Presbyterian church in Canada, that appropriations to the amount of $25,000 in excess of the normal annual revenues have been made.

President George of the Congregational College of Montreal, Canada, has been elected president of the Chicago Theological Seminary. Through correspondence with him before action was taken by the directors there was practical assurance of his acceptance of the call.

California has two candidates for the moderatorship of the Presbyterian General Assembly this year—the Rev. Drs. Dinsmore of San Jose and Minton of the Theological Seminary at San Anselmo. The leading candidate in the East is the Rev. Dr. Purves of Princeton.

A prominent New York minister is quoted as saying, concerning the imprecatory psalms: "It is evident that David, as a mere man or even in his kingly capacity, could never have spoken as he did." How does the minister know? If it is evident, let us have the evidence.

The most costly church edifice in this country is St. Patrick's cathedral in New York. It is built of white marble, and cost about three and a half million dollars. Another costly Episcopal structure, known as the Cathedral of St. John the Divine, is being built at a probable cost of six million dollars.

Dr. Cuyler says that we have come into the twentieth century with trampled Sabbaths, a torn Bible, and a large amount of wordliness in the churches. But Dr. Cuyler is not discouraged, nor pessimistic. He urges redoubled effort on the part of all earnest Christians that better conditions may be created.

Although the town of Hawthorne in Southern Nevada is a county-seat no regular religious services are held there. The Episcopal Bishop of Sacramento preached there recently in a schoolhouse to a crowded house, one-half being men. This town is said to be an illustration of the spiritual destitution of Southern Nevada.

President McKinley has been made an honorary vice-president of the American Tract Society, to take the place of the late Benjamin Harrison. Dr. Meredith of the Tompkins Avenue church, Broklyn, has been made one of the board of managers. Samuel B. Capen of Boston and the Rev. Dr. Burnham of St. Louis were also elected honorary vice-presidents.

When the Rev. John Jasper of "de sun do move" fame died, a few weeks ago, his church in Richmond, Virginia, numbered 2,000 communicants. More than sixty years ago, while yet a slave, he began to preach the gospel, and for many years latterly he was a man of great spiritual power among the colored people. It is said that he once baptized by immersion 300 persons in two hours.

The pastor of Broadway Tabernacle, New York, is working for the establishing of a fund, the income of which shall be used for the hiring of a young man—preferably a student of theology—to assist him a portion of each week for a part of the year in different departments of the church work. It is his desire to make the Tabernacle a training school in which young men preparing for the ministry may gain valuable experiences. At the same time it will enable the Tabernacle to better do the work demanded of it as a down-town church.

Word comes from Southern Asia of a community of many thousands of people strongly inclined to embrace the Christian religion. Bishop Thoburn writes: "I do not say that they are a deeply convicted or clearly awakened people, but in a heathen land it is an amazing phenomenon to see tens of thousands of people moving in a mass in the direction of the Christian religion." In another community two missionaries, who have been in India twenty-five years and who have long been known to hold conservative views in reference to the baptism of converts, baptized eighteen hundred persons in the course of three days.

The Young Men's Society for Moral and Physical Improvement, organized a few months ago in St. Petersburg, Russia, is said to be virtually identical with the Young Men's Christian Association in the United States and Great Britain. Two delegates, one a priest in the Orthodox Church of Russia, will attend the June conference of the Y. M. C. A. in Boston. The Russian society now has 800 members, with an enrollment of 300 in evening classes. The meetings, under the direction of Orthodox priests, are well attended and the society has increasing favor with the Russian authorities. The founder of the society is an American.

Two Presbyterian churches in Washington, at New Whatcom and Everett, have assumed self-support recently. A writer in the New York Evangelist says concerning the church at Everett that it is a conspicuous and convincing proof of the saneness and efficiency of home missionary effort under fairly favoring conditions. Ten years ago the Everett town site was a forest. Today it is a thriving manufacturing city of several thousand population. Nine years ago the Presbyterian Board sent a missionary there who organized a church of eleven members. Today there are 150 members and a fine property without any indebtedness.

Ritzville, Washington, will have a new Congregational church building ready for dedication early in August, and the old building will be changed into a parsonage. The new building is to cost about $4,000. The Ritzville church was organized in 1881 by the Rev. Dr. Atkinson, who was at that time Home Missionary Superintendent for Oregon and Washington. Among those who have had pastorates there is the Rev. E. J. Singer, now the Northern California Superintendent of the Sunday-school and Publishing Society. Ritzville has also a German Congregational church, and a new house of worship is under construction by that organization.

It is often said that ministers, as a general thing, have no business ability. A writer on "Ministers and Money Matters," says that nine out of ten ministers at the outset of their ministry had ability to become wealthy, but that if they had given attention to money matters it would have been at the cost of their ministerial usefulness, and that no folly on earth in the case of one called to preach the gospel could be more deplorable. Another who has marked their careers says: "The sons of clergymen have turned out the most eminent business men of the land, and have become leading merchants and bankers. The daughters of clergymen are dwelling in princely halls, are educators, popular writers, and the wives of men of wealth." And it is argued accordingly that the fathers of these, if they had given attention to business, would have been equally successful.

A Methodist Episcopal church in the East states that any man over thirty is too old to be its pastor. And "Stylus" of the New York Advocate says that he believes in the young preacher, that he likes him, enjoys his enthusiasm, his confidence, his swing of conscious victory, takes pleasure in his bright, quick, eager ways, and prays God to bless him abundantly. "But"—and now comes something that every church of every denomination ought never to forget—"a ministry that will be permanently rich and fruitful must have back of it something more than youth and earnestness. John Wesley's best sermons, the standards of doctrine in our Church, were preached when he was over sixty years of age. The man who doesn't preach better and stronger as he grows older is not living up to his ministerial privileges." Let the minister who reads this file away in some pigeon-hole of his memory that last sentence, and grow, as every minister should—in grace, of course, but otherwise also.

Writing concerning the ordination of Mr. C. H. Abernethy, one of our Southern California pastors says: "Great additional interest was given to this service from the fact that the candidate is the son of Rev. H. C. Abernethy, so universally respected and beloved, and so long and acceptably the pastor of the church at Poway; who 'being dead yet speaketh,' by an influence still felt for good among all this people. The son, a business man and Christian, with not a thought of ever entering the ministry, came out from Nebraska to see his aged father. But, 'in a way that he knew not,' step by step in the providence of God and led by His Spirit, he was led, at first, at the request of his feeble and declining father, 'to talk' to the people; then, at that father's decease, was invited by the church to stand in that father's place; was then licensed to preach; was then sought and urged to take on also the work at Ramona; and so evidently was his work approved on these fields, both of God and man, that at length—no longer hesitant and fearful—he came to feel that he was called of God to preach, and consented to be ordained. All this was in the heart and prayer of the sainted father, and, along with the church and people and all who know this son, no doubt that father also rejoices in this issue!"

# The Bystander.

### The Problem of the Small Church.

By the problem of the small church the Bystander does not mean the problem of its treasury or its location, but its internal life. As a storm easily disturbs a shallow pool, so does the ill wind disturb a small church. "How is your church getting along?" asked the Bystander of a pastor who has been doing good work in a small town. "Very well, but there is one woman—a good woman?—who gives liberally, but talks too much. She never says a good word of anybody, and people refuse to come into church because of her critical tongue." There are hundreds of small churches suffering from the same malady. It requires only one person to upset a church. An idiot could smash one of Angelo's statues into a thousand pieces with a brickbat or a hammer. The Bystander knows of many small churches whose work is ruined by individuals who are always in a row. They would be miserable if they were not, and they go around with a Bible under one arm and a hymn book under another, seeking whom they may devour. They are dangerous people, whose evil influence may sometimes be measured by the length of their prayers and faces.

The member who is unable "to get along well" with others lacks the first evidence of real religious character. He may believe that the whale swallowed Jonah, but if he is always at sword's points with his brethren he arouses the wish that some big fish would come along and swallow him. There are honest differences of opinion and sincere conflicts between honest people in all churches, but the man or woman in mind is a professional in the black art of church disturbance. What should be done? The Bystander has never had much practical experience with such pests, but from observing the disastrous results of their work he thinks they should be dealt with in a manner that will save the church. They should be weeded out by a Scriptural process of elimination, or a revival should be started for the salvation of disagreeable Christians.

### The Place of the Small Church in the Denomination.

The Bystander may very properly continue his remarks about the small church and make some observations upon its place in the community and denomination. The pastor of such a church has many discouragements. He is never, or hardly ever, given full credit for his work. The steam-tug moves around the bay, bringing in and taking out great ships, but men's eyes are on the big man-of-war, or the ocean liner, while the necessary tug is overlooked. So is it with small but necessary churches. They receive a few members—a larger number in proportion to the members they already have than the big church, but the one is reported in the denominational papers while the other is not. The insignificant church raises a small sum of money to pay an indebtedness, and the large church raises a sum, not so large in proportion to its means, which is reported broadcast over the country, and men say, "How successful!" The pastor of the small church is never invited to speak at the national or international meetings, never or seldom appears on important programs, and his sermons are delivered to a few people, while the pastor in the larger field has the satisfaction of seeing his sermons in print. The Bystand- believes that many pastors and churches lose heart because they are not recognized by a true standard of success. Bigness occupies about the same place in the denomination as it does in business or any other place, where the large overshadows the small.

That was an inspiring collection of portraits published in the Congregationalist last week—portraits of the men who superintend our Home Missionary work. They are all typical, hard-working men, who supervise the work in the waste places, and who recognize the value of the unpublished labors of earnest but inconspicuous men in the mission fields of the United States.

The smaller churches have been training schools for the denomination and the pulpit. The student learns to preach in the churches within reach of the theological seminary, rather than in the seminary itself. They practice upon long-suffering congregations. Other churches later on reap the fruits of such preliminary preaching. The small church prepares men for larger work. There is not a strong preacher in the country but who is indebted to first pastorates where the edge was being put on the steel. The sharp knife must never forget the grind-stone, and small churches are often stones on which some young preacher has been laid and polished. The insignificant pulpits are always furnishing men to great pulpits. In a modest New England pastorate a young man worked early and late, studied hard, furnished his mind, and when the hour came, succeeded the great pastor of Plymouth church. Lyman Abbott was in his New England Arabia, where he perfected his gifts, ready for the larger work, and he has never forgotten this period of training.

There are many small churches throughout the land cultivating pulpit power, which after awhile they must give to a larger field. Had it not been for the Church of the Advent and Holy Trinity of Philadelphia, Trinity chuch, Boston, would not have had the ministry of Phillips Brooks.

This seems to be a law of life. It is the principle of sacrifice, and it obtains in life of the churches just as it does on the railroad in industry and in the life of plants. The lower is ever making contributions to the higher, and the law of promotion all along the line is possible through the sacrifice the lower office makes to the higher work.

### Discouraged Pastors.

The Bystander believes that many pastors in inconspicuous fields are inclined to lose heart and grow disgruntled, sometimes envious, in their work. Other men not more capable apparently surpass them. They are called to high positions of trust while they are compelled to remain behind. Ministers are human beings, and even a large degree of grace does not destroy that human nature.

The Bystander believes discouragement among pastors is doing more harm than higher criticism. It is a more deadly disease than to be afflicted with the belief that Moses did not write the Pentateuch. Discouragement prevents study, kills enthusiasm, vitiates influence, and snuffs out the candle of hope, leaving a man in the dark. Many pastors begin the ministry with a false ambition. They hope to be star preachers. This is largely due to the flattering estimates with which most ministerial aspirants are burdened at the beginning of their career. Gradually, it begins to dawn upon them that their abilities are not equal to their visions, and then comes disappointment and sometimes despair.

The happiest pastors are they who have a right ambition to make this world better at all hazards, and who enter cheerfully into their work, doing their best and allowing the Lord to open the doors of the future. The Bystander believes that the surest way of succeeding is to do one's work where he is the best he can, for success is contagious and noticeable and the world is seeking for the man who succeeds, and in the end it finds him even in the back woods.

## Acorns from Three Oaks.

**Aloha.**

**President's Weather.**

We hear of "Queen's weather" in old England, and shall doubtless hear of "King's weather." Could Californians covet for their Chief Magistrate a brighter day than this Sunday which he spends by the blue waters of the Bay of Monterey! I think we are all with our dear Mayflower church there, in welcoming the good citizen—the Chief Citizen. We shout our welcome with the Methodists in the big auditorium. We hurrah with the old soldiers who greet their comrade of the civil war, who began as a private and came out with the stars of a major.

How sorry we are Mrs. McKinley could not take the seventeen-mile drive! How loyal in her noble husband to stay home with her! Doubtless it cost him something, for it is the unsurpassed drive in America. The wives of America notice this husband's chivalry and the men of America may take pattern from him. Loyalty and tenderness are the genuine qualities of a good man. Let us note, too, the sweet bravery of the good woman who has undertaken this wonderful journey of twelve thousand miles from the White House and back. No frowns or complaints are reported to us. Her husband is the best man in the world—the kindest husband. What husband would not be a knight *sans peur et sans reproche* with such a praiseful spouse. She challenges and compels adoring love and loyalty. These are the devoted couple whom we all entertain in our hearts, although they are homed in but one privileged California home this week. Great Scott! to entertain the commander-in-chief of the "Oregon" and to launch the "Ohio" the same week. Well! we can all entertain the good angels of domestic love in our hearts, we can all burnish our home altars with new gallantries and courtesies, and we can launch fleets of good wishes for the noble guests of the commonwealth. Ay, we can launch some enterprise of good to our fellows, even though it be of the humblest sort, and commit it to the nurture of the God who loves men.

**Here Goes!**

The eloquent Rader, whose pen is radiant, too, might have written of the suggestiveness of a minister's pen. It strikes me as I write—I will not call this scribbling—that I must put in a little bill for those kind friends who for twelve years have cracked the "cement" I used to ship up from the South, the Oakland "Acorns" and the "Acorns from Three Oaks." We are starting in Saratoga a library for the young people, and I ask friends everywhere to contribute, with their good wishes, one good book. Don't leave it all to Doctor Mooar and President McLean; you send one to Box 34.

There is a demand for the books. A good man will care for them. We have a pleasant little room of modest cost and pleasant location. Pick out the book now, please, and mail it at your first opportunity, so that we can exhibit them at our rally, May 28th. Come and bring it, if you can. You cannot launch the "Ohio," but you may stir a Scott, a Dickie or a Carnegie by the good book you send with a kind wish and a hearty prayer.

**An Ohio Story.**

With a President and a Governor from Ohio, and a ship "Ohio" sliding down the sticks to the sea, Ohio will be much in evidence this week. I am reminded of Father Gurley, an eloquent old Methodist, who used to travel and preach in Northern Minnesota. His testimony was, "I was born in old Ireland, but I was born again in Ohio." Aloha could say an "Amen" to the latter part of his testimony and specify his dear spiritual birthplace—Oberlin.

And here is a little pleasantry which some of you San Franciscans are welcome to in after-dinner speeches, with the swarming Buckeyes of this beautiful season. The Japanese welcome to their villages—which has the warmth of the Hawaiian "Aloha"—is "Ohio." I don't know how it is spelled. It sounds exactly like "Ohio." It charmed me as I rode through Japan on a jinricksha and it brings a smile to the faces of the Japanese boys I greet on the roads about Saratoga. It is said that Senator Thurman of Ohio, riding through the cherry blossom orchards of picturesque Japan, said, "I am surprised so many of you know that I am from Ohio." God bless our visiting Buckeyes, one and all. God speed the ship "Ohio" down the oiled ways, to the welcoming waves of the sea. May the ovations to good men prepare our hearts for allegiance to Him most worthy of everlasting hosannas. May the great battleship never fire a gun save for justice and liberty. May her flag forward Heaven's banners of salvation.

## John Sebastian Bach.

**By Rev. A. W. Ackerman.**

True to her traditions and loyal to the authority of the fathers, the Papal Church clung to the ancient modes, and still finds the highest religious musical expression in the solemn, measured chant of Gregory, or the heavy, classic fugues of Palestrina. All departures from these models are considered abuses and it is the constant effort of the authorities to debar all the lighter or more sensuous effects which are acknowledged to be more attractive and acceptable to the mass of people. The Roman Catholic Church insists that as there is a distinct type of building which is called church architecture and a sacred style of speech which is called church oratory, so there is and must continue to be a style of music which may be truly called church music. The Cecilian Society has crystallized this thought of the Church by maintaining that the true music of the Church is the Gregorian chant; that of all harmonized music the most ecclesiastical is that of the Palestrina school; that so-called church music which abounds in solos and is exemplified in the more florid masses of the Haydn-Mozart school is unecclesiastical in its character and unfit for the church service; that the best modern music is that which combines the traditions and spirit of the music of the ages of faith with the resources of modern music.

**Luther's Lute.**

But the Protestant churches laid their hands on everything that was worthy and edifying and adapted the best of the world's music to the service of God. We have reason to believe that this was done with design from the first. Luther was a great lover of music. By his singing he had obtained bread in his childhood and caught the attention of one who befriended him. The devils that tormented him fled from his lute, he said. He owed much to music. When he came into his power in the new movement of the ages he still clung to music as a valuable ally of faith and worship. He says, "I am not at all of opinion that the gospel should do away with art, as a few hyper-spiritual persons maintain; I would love to see all the arts and especially music in the service of him who has given and created them." In the preface to his hymn book published in 1545 he records his desire that this 'beautiful ornament might, in a right manner, serve the Creator and his Christian people.' He sought the best expression of the truth; he wanted some-

thing to touch the hearts of the people; they must be stirred to enthusiasm. He stood in line with Gregory and Ambrose, who used the best that the age afforded to enrich the service of the Church.

Nearly a century and a half passed after the death of Luther, and then God blessed the world with a year which gave birth to a Bach and a Handel. Born within a month of each other, one was the most brilliant representative of a remarkable musical family, the other was the only musician of note in the race which bears his name; one was essentially German and made his home among the Germans; the other, born in Germany, became an Englishman by adoption; one was national; the other cosmopolitan, both belonged to the world; both were brilliant organists; both were religious composers of the first rank, both were blind in their last days, and while their paths crossed often—on one occasion Bach reaching a town which Handel had left the day before—yet they never met. Handel will always rank among the highest. Bach will be known as the greatest, both as organist and musician. Schumann says, "Music owes almost as great a debt to Bach as religion to its founder."

**Sketch of Bach's Life.**

His life was simple and uneventful. His mother died when he was nine years old and his father died the year following. He received a liberal education, worked hard, won honors, and was buried in St. John's churchyard at Leipzig. There is something humiliating, tantalizing and saddening in the possible compression of a man's life into a few bare facts. In the last analysis life can be neither recorded nor fully understood; every biographer makes a selection of details; there is but one thing possible to a life, and that is to live it.

But some things stand out clearly. Bach's was a musician's life. He was born into a musical family; he spent his childhood in Eisenach, which was "always famous for its music"; as a boy he sang with a beautiful soprano voice in the streets of the same town where Luther begged for bread two centuries before; he went to school where the atmosphere was distinctly musical and where a splendid musical library unfolded the world's treasures to his hungry spirit. As a child he composed music with a confidence and mastery that was remarkable, never seeming to have to feel his way like others, but treading a sure path with firmness and ability. During his life he worked out a mass of music which has been like a mine of gold and gems to those who have come after him. It has been remarked that Beethoven had not to study all that Mozart did, or Mozart all that Handel did, or Handel all that Palestrina did, because each had absorbed so much of his predecessors, but only from one might all find ever new creative power—from John Sebastian Bach. And yet, during his lifetime he saw only seven of his compositions in print. He spent his days composing and copying, playing at concerts, competing with other musicians and testing organs, astounding the people by his genius and ability. The story is told of his going into church dressed as a poor village schoolmaster and asking for the privilege of playing the organ, and as the people listened they would say, "That must be either Bach or the devil."

His industry was never-tiring. You find him as a boy of eleven, having mastered all the exercises that had been given to him, having outstripped his brother's ability to teach him, stealing to the bookcase at night, working a manuscript through the wire lattice, and by such light as the moon could give, for six months copying the precious music which had been locked away from him; you say, something will come of this boy, even though he has permanently injured his eyes, and had the hard-won copy taken away by his jealous brother as soon as he has finished it. You find him as a boy of fifteen, walking thirty miles again and again to hear Reinkein play—the greatest organist in Germany. In later life he said: "I have to be diligent, and any one who is equally so will get on equally well." When he was praised extravagantly he said, "There is nothing wonderful about it; you have only to touch the right key at the right time; the instrument does the rest." When his pupils complained of difficulties he would say, "You have five as good fingers on each hand as I have." And there is the secret of the great man. He knows not, you know not the hidden spiritual force that makes him different from all others. But the industry and the perseverance is essential to all alike. So Bach lived his strenuous life—never having an organ worthy of him, never free from jealousy—and died without just recognition, his age not knowing the greatness that had walked in simplicity and beauty through its years. One evening Schumann went to the churchyard in Leipzig to find a grave marked J. S. Bach. After many hours of fruitless search he asked the sexton about it, who shook his head and said there were many Bachs.

**A Remarkable Ancestry.**

Now all this might have led Bach to greatness as a musician, but we have yet to ask what gave him the power to lift the music of the church and bring it to its lofty service? How came it that Bach let the emphasis of his life rest on religious music? In the first place he was blessed by a remarkable ancestry, one of the most remarkable the world has ever known. For 400 years, some say, at least for two centuries, the Bach family had been musicians. Generation after generation had taken up what seemed to be the family task and had done much toward the formation of the great German school, and had given to the world at least forty musicians of note. The family spirit saved John Sebastian to his special work, and gently led him to his greatness. It became the safeguard from the demoralization of the times, and held him true to the work to which God had appointed him.

From 1618 to 1648 Germany was ravaged by one of the worst wars that the world has known. It began in Bohemia, and, as Gustavus Adolphus, its greatest hero, said, drew into itself all the wars of Europe. It was a war of religious convictions, waged on the one side for the destruction of Protestantism, and on the other for the checking of Romanism. Spurred on by the horrors of the Inquisition and St. Bartholomew's Day, the people poured out their money and gave men and life as they would for no other cause, and with a generosity that seems now to be inconceivable.

During those long and sorrowful thirty years the earth was blackened with fire and drenched with blood; it yawned for the graves of thousands; civilization was checked; national life fell to pieces; the population was reduced by one-half; a whole generation grew up in ignorance; men grew callous to scenes of brutality and suffering, and, owing to the destruction of the crops for the support of invading armies, many died of famine. But after you have heaped together all the misery and degradation of the Thirty Years' War on the material side, the moral decay will be found to far outweigh it. Immorality became frightful, and as time went on it seemed as if the German nation would never recover from the awful havoc of that war. Material, intellectual and moral strength were at their lowest ebb.

Music and musicians could not escape from the common debasement. Musicians formed themselves into guilds, as all other industrial corporations did, for self-protection, and clubs became the social order as they are

at the beginning of this twentieth century. There was too much singing and performing of coarse obscenities, and disgraceful and immodest songs and ballads; there was too much drunkenness and disssipation among musicians. Here and there societies were formed to raise the standard and to protest against the degradation of life and the art of musical expression. But the Bach family held aloof from all such associations, prided themselves on keeping free from these irregularities, and maintained a musical association among themselves. It was this family spirit, made sweet and wholesome by the love they bore to one another, that made the family affection seem patriarchal and beautiful, and gave John Sebastian his bent toward the better service of God. J. M. Barrie, in his tribute to his mother, says: "So much of what is great in Scotland has sprung from the closeness of the family ties; it is there that I sometimes fear that my country is being struck." And out of the closeness of the family ties of this Bach tribe was to spring the first and best note of the awakening of the German life and spirit.

For many years the "family days" drew all the male members of these people together who could get to the place of meeting; sometimes as many as 300 would assemble to sing chorales and popular secular songs. When John Sebastian was summoned to Weimar as court musician, one of the comforts of the position was that he could attend the old meeting-place of the family. This does not mean that they were Puritanical and somber. John Sebastian's great-grandfather was a carpet weaver, but "his fiddle sounded merrily and his head was full of fun." The fun was a family heritage as well as the musical talent. Although they were characterized by modest piety and decent morality, and gave their minds to sublimest and gravest things, yet "they stood on the earth with healthy firmness," and were able to enter the innocent amusements of their fellows, and knew how to enjoy the bright and comic side of life. When Bach was married the second time, he wrote in his wife's music-book, which she kept in common with one of his own, half-playfully indicating that the contents was to oppose the dry Calvinism and melancholy theology that prevailed at the time.

**Music of the Reformation.**

And here again is where Bach joins hands with Luther for the spiritual uplifting of the Fatherland. He finds his foundation to be the work of the great reformer. Luther welcomed choir singing, but he saw that trained singers could do what others could not do, and there is inspiration in listening to the finished work of artists. But ever since the seventh century the congregation had become more and more spectators and listeners, congregational singing had been practically abolished in the Papal Church, the people had only a passive share in the services. Luther knew that the great movement that was sweeping the world onward could never rise to its highest through the apathy of passive congregations. And so he translated Latin hymns which had been used in pilgrimages; he wrote twenty-one original hymns and adapted the tunes which the people were singing to sacred words. He formed a "house choir," gathered about him earnest and distinguished men to select old and popular songs and to compose new melodies for church use. Like Gregory, he gave personal attention to the musical training of the people of Wittenburg, and thus the wave of the people's song swept over Germany. It was not a music for the church service so much as for the religious life wherever it was to be found. Men learned to sing as they traveled the roads, labored on the farm or toiled in the shop. Soon all Germany was singing, the poor in the cottage, the rich in the palace, the army on the march, the martyr on the scaffold. Coleridge says that "Luther did as much for the Reformation by his hymns as by the translation of the Bible." The greatest of those hymns was a paraphrase on the 46th Psalm, which was composed, according to Ranke, at the "moment when Luther was engaged in conflict with a world of foes and sought strength in the consciousness that he was defending a divine cause which could never perish." Carlyle says that "it has the sound of Alpine avalanches, and the first murmur of earthquakes." Heine called it "the Marseilles of the Reformation."

**Street Singing in Germany.**

For centuries the Lutheran Church considered it to be part of church economy to encourage the singing of sacred songs in the home and on the street. The great choirs from the colleges and the parish choirs from the schools went out through the town "to cast the net of the kingdom in the open sea of the public traffic of life." It was a sure mark of distinction of any town where the parish choirs sang, there Luther was extolled; if there was no singing on the streets, you could be sure that the old Romanism prevailed. In Berlin it was finally abolished by statute, but it took ten years to eradicate the custom, and when this had been accomplished an active effort was made to revive the practice. So deep was the mark of Luther.

And upon this hymnody of the school of Luther, Bach, had been reared. It was the only literature that Germany could produce during these terrible days and years of war and strife. It was a literature which felt the decay of all earthly hopes and looked away to that which abides. It was a literature which approaches the sublime in its dignity, simplicity and devotional spirit. It gave color to the life of Schiller, who was taught it at his mother's knee; Mendelssohn reached back to it, and in his chorale in St. Paul "Sleepers, Awake," is indebted to a writer of this school, Philip Nicolai; while the only music of Bach's which is found in our hymnbook is the setting of the purely Christian hymn by Paul Gerhardt, the greatest German poet of the seventeenth century, "Oh, Sacred Head, Now Wounded."

It is not too much to say that without this foundation of sacred hymns, John Sebastian Bach would never have risen to the dignity and power that is his.

**His Work with the Chorale.**

Now, let us see what he did with that which he received. Here was the chorale which seemed to be the fitting music for these sublime thoughts. It moved forward steadily, majestically, and when sung in unison had the uplift of the sea, bearing the soul as the waters bear the ship. Bach took the chorale which had been the special care of the Bach family for many years, he began his work with it, steadily lived with it, and ended his work with it, bringing it to a perfection that it had never before reached, and which it has not reached since. It was the sacred song of the people, and the foundation of the music of the German church. In most churches there was no choir, or one that appeared only on festival occasions. The service was almost entirely chorales, which were sung in slow and tiresome time, all voices in unison, the loud and heavy organ accompaniment with the great diapasons in prominence giving the harmony, and while there was variety in the accompaniment the singing was monotonous in the extreme. It was this organ accompaniment to the chorales that developed Bach's genius as an organist. The custom of playing chorales on the organ and the demand for a variety of accompaniment for each verse sung, developed harmony and brought the art of organ-playing to its highest perfection. For the organists of the

latter part of the seventeenth century have never been surpassed. Bach was the foremost organist of this brilliant school. He found the sacred music of the people tender, supplicating and sad, because of the awful trials through which it had come. He gave it depth and power while retaining its severity and devoutness, and made it the outpouring of a spirit which had been strengthened and purified by misfortune. And while it is difficult to transplant the chorale to other countries, almost as difficult as to transplant the bagpipe, yet in these chorales are found the majestic stones for the temple of praise; they are a rich quarry where foundations are sought for the musical buildings of all the nations; and Bach, the Milton of musicans, is said to be the inspiration of the pianist, the organist and the composer.

## The Congregational Church Suited to the West.

**Charles R. Brown.**

[The eventy-fifth anniversary exercises of the Congregational Home Missionary Society are being held in Boston this week The Rev. C. R. Brown of the First church, Oakland, spoke yesterday on "The Congregational Church Suited to the West." A synopsis of his address is given herewith.]

We face some special difficulties in the West. We have the world, the flesh and the devil to fight, as you have—these elements in society are not provincial but truly cosmopolitan—and we have also some problems peculiar to our section.

We are new. Religion is one of the conservative forces in society and is a plant of slow growth. Religion has not come into its own on the Pacific Coast. The settled habit of church-going, of Sabbath observance and the recognition of religion as a constituent element in complete life have not advanced in the far West to the place they hold in Massachusetts.

We suffer from a deliberate and intense reaction against Puritan ideas. The strong, natural, adventurous men always rally on the frontiers of thought and action. They feel somewhat impatient of even legitmate restraint. Personal liberty is quoted above its real value and obligation to law is below par. The "who's afraid" habit of mind is not conducive to piety. With all their limitations, the Puritans humbled themselves before a God who hated evil every day in the year, and it was for their health and strength. The very outdoorness of California life tends to weaken such a sense of moral obligation. It is easier to believe in the wrath of God against sin in Northampton than in Pasadena, especially in the winter months. This intense feeling of personal freedom has sometimes worked against the highest type of Christian devotion or of church loyalty.

We find an intense absorption in gain. This is not entirely peculiar to the West—I saw some men on Wall Street last Saturday who were somewhat preoccupied in the same way, and no doubt there are men in Boston who so far forget themselves occasionally as to miss prayer-meeting on account of devotion to business. But this interest in gain is unusually strong and steady in California because the history of the State is a record of extraordinary opportunities. The chance for wealth in the gold fields was followed by a greater chance in wheat, and that by fruit and that by lumber, and then salmon, beet sugar, cattle-growing and now petroleum are all opening the way to rapid fortune. The opening of new regions across the Pacific to commerce has given a mighty stimulus to all lines of trade. In the face of such opportunities as but few sections of earth have ever offered, the complete devotion to business on the part of thousands of strong men has to an extent militated against attention to church life.

I would name four especial needs of the church in the West:

I. Well built men in the ministry. It is true everywhere that the minister himself counts more than the system or the ritual or the polity, but because institutions are not so well developed it is peculiarly true with us. Ministers who have been on the bargain counter here in the East with no takers have sometimes been advised to go West and grow up with the country. Such men grow down and take the church down with them. Invalids may come to enjoy the genial climate, but to build up struggling churches they do not meet the need. One lung is not enough for a Western minister—two at the very least are demanded! Other preachers come with tuberculosis of the brain and heart, which is still more fatal to usefulness. Men who lack sufficient brains and piety to get on in the East will not serve our needs. The gospel must go to the frontier, having on the breastplate of truth and righteousness, having a well-understood body of doctrine and a vigorous, wholesome Christian life.

II. We need more denominational efficiency. We believe in the independence of the local church out there, but we spell it with a small "i." We believe in the fellowship of the churches and we spell that with the largest "F" in the font. A closer knit organization through local conference, State association and along all the lines of our fellowship, is needed for the struggling churches in new communities. The strong must stand close enough to feel and bear the infirmities of the weak.

III. We need some practical federation of our evangelical denomination. I waste no time in day dreams about Christian unity. Denominationalism is a fact. We can ignore it, as we have been doing largely, leaving each one to work out its welfare for itself. We can combat it, which is brave but useless. We can utilize it as is proposed in federation of forces. Many clear-headed Christian young men are refusing to enter the ministry for the sake of preaching to an eighth of some small community.

Is it too much to expect that denominational Boards of Home Missions should come together in one place, with one accord, with one mind, and be filled by one Spirit to such an extent as to act and plan together for the interests of the common field? We have a Steel Trust and a Standard Oil Trust and a Sugar Trust—isn't the religion of Christ strong enough and smooth enough and sweet enough to subordinate rivalry to co-operation? We need not lay aside our personal tastes in ritual or polity, but if we could see that essential Christianity is a common stock held by us all and not the preferred or peculiar possession of any sect, we could organize and federate our forces for the glory of God and for the good of Christ's kingdom. The people do not care half as much as the preachers think they do about "historic order" or "apostolic succession," whether it is supposed to head up in Rome, or in Lambeth Palace, or in Epworth or Princeton or Plymouth Rock. The church that preaches the best gospel and lives the best life is the true church wherever the sun shines. Federation of forces, which confessedly are working for one end, is sorely needed in the West. You say the time is not ripe—let's ripen it!

IV. We need a church that will recognize the providential opportunity on the Pacific Coast. "To the Jew first," for the sake of the Gentile afterward—that was the scriptural order! The gospel for the Western States first, for the sake of the larger world that waits across the water. We are meeting Asia face to face, and its life must be preserved by gospel influences. The sacred touch of Christendom upon China through European

diplomacy, through opium-forcing commerce and through the looting and outrage of allied soldiers, has been full of infamy. The contrast is a mighty appeal for both home and missionary effort.

The touch of race on race across the Pacific grows warmer every day. Through the channels of trade, through the sending over of hundreds of young men into educational work in the Orient, through the contact opened up by their looking to us for professional instruction and through and ever-growing travel, the touch of life on life becomes more intimate. The only safety for the awakening peoples in the Philippines, in China and in Japan is to fill these channels with the water of life, as well as with the secular freight they bear.

Paul saw a Man of Macedonia beckoning him to bring the gospel over into Europe. We cannot estimate the results today of his obedience to that heavenly vision. There stands over against those of us who live on the Pacific Coast a man forty times as great as Paul's man, beckoning us to bring the gospel over into Asia. He calls to us: "Make your whole Coast an apostle to the Gentiles. Fill the heads of your people with Paul's gospel and their hearts with his love, and then, through the touch of your commercial, political, social, educational and religious life upon ours, come over into Asia and help us."

## Quiet Corner Notes.

By W. N. Burr.

I wish Richard Burton had never written the verses which the Sunday-school Times printed in its last week's issue. Some of us have loved the man and his work so long that the jar of a discordant note is not far from being painful. Verily, a strange imp of weakness must have strayed into Dr. Burton's study and cast its spell over the good man the day he sat down and deliberately wrote—

"I sometimes wish the fashion of the morning,
The exquisite incoming of its birth,
Were shut away from those such beauty scorning,
Shown only to the eager-eyed of earth.

"Yea, that the sundown splendor of an hour
Might ne'er be blazoned, save for those whom pain
Has taught the inner fragrance of a flower,
The meaning of the stars, the bird's refrain.

"For now, when peerless loveliness is proffered
In measure prodigal by land and sea,
The world misprizes the too freely offered,
And rates the earth and sky but carelessly."

That is better poetry than much that is written in these days, but it is not very good Christianity, if it is Christian at all. Does it not smack of refined paganism, or do I look out from a misty view-point? God makes his sun to shine on the evil and on the good, and why should one wish it otherwise? We all misprize, more or less, the glories that he spreads for our enjoyment, sometimes because of wilfulness, sometimes because we have not eyes to see; but I would not have Him shut away the glories, for there may come some glad day when we shall surrender our wilfulness, or when our holden eyes shall be opened to see the beauties that have been there all the time. Passages of Scripture that are blazoned with eternal truth often seem dull to us from very familiarity with the sound of them; but who could wish that the great truths, burning on without being apprehended by us, were less freely offered? I am glad to think that inner meanings yet unrevealed to me are waiting in all their glory for my holden eyes to open; that even beauties which I in my crudeness may be scorning are offered me "in measure prodigal." And I cannot wish that the secrets of Divine Love that *have* been revealed to me were not freely offered to those who are scorning these things.

The verses may not have been written with the purpose of spiritual interpretation; but even as a poet's passing fancy the *motif* is a weak one.

Corona.

## The Sunday-School.

BY REV. F. B. PERKINS.

Lesson VIII. May 26, 1901.

### "The Coming of the Comforter." (Acts ii: 1-11.)

"The Ten Days' Retreat."

So I would designate the period intervening between the Ascension of Jesus and Pentecost. From Olivet the disciples had returned unto Jerusalem, perhaps to the upper chamber already so sacred; and there, "all with one accord, continued steadfastly in prayer." That was the general characteristic of those days of expectancy—prayerfulness. Another aspect clearly suggested was devout Bible study. And this, we may imagine, was their principal employment, in the matter of the time devoted to it. We think of them thus as a Bible Conference, going over the words, grown familiar by parental instruction and synagogue use, but never till now apprehended in their real significance. We can seem to see the lighting up of their faces, as applications, hitherto unsuspected, flashed upon them; and how, with every fresh discovery of their Lord in prophesy, their exultant joy would burst into song or prayer. Peter's apt and ready quotations are conclusive evidence of careful study, under conditions such as had existed for him, only since the glorious scene of the Ascension. The triumphant note, which pervades his Messianic interpretation of the wonders of Pentecost (ii :32, 33), bears witness to the the transfiguration of Scripture, freshly studied, under the inspiration of the Holy Spirit. Happy are they whose early training lays the foundation for such disclosures of the light of the knowledge of the glory of God in the face of Jesus Christ!" It is the lack of such a solid ground-work of religious and especially biblical knowledge in our own community which forms one of the most serious obstacles to large and symmetrical development of the Christian life.

"The Promise of the Father."

And now the hour has struck for another revelation of the Christ. Pentecost—"the festival of the first fruits"—has come. The disciples—120 of them—are all together in that sacred upper room. It is 9 a. m. They are, we may imagine, at prayer. Suddenly a sound, like the wind sweeping by, fills the room. A brightness, like that of the Shechinah (Ex. xl: 34), attends it. Lambent flames seem to dart, like tongues of fire, from out the central glory, and rest upon the forehead of each disciple; not upon the apostles alone, but upon all alike—upon the women and upon the men. It is the token of that Holy Spirit—the abiding Comforter, whom the Father was to send in the name of Jesus (John xvi: 26).

Other phenomena follow: (1) "They are all filled with Holy Spirit" (the article is lacking in the Greek). Their thought is spiritualized. They thrill with holy emotion. (2) Their tongues, the organ of that speech which is man's glory (Ps. lvii: 7, 8), are stirred to praise. Without other purpose, apparently, than that of uttering their sense of God's majesty, they begin to talk of his goodness. A marvelous discouvery results. They find themselves using, not merely their own familiar forms of speech, but divers languages. "They begin to speak with other tongues as the Spirit gives them utterance." It is not a babel of sound, a conglomerate of words, indiscriminate and unintelligible, but orderly speech, such,

e. g., as was heard, not long since, in one memorable meting in Fresno, where Americans, Russo-Germans and Chinese, all in unison, joined in the familiar prayer to "Our Father which art in heaven," and then in the Doxology. (3) Another impulse seizes them—the impulse to communicate their gladness to other hearts. The room has become too strait for them. They pour forth from it and haste to the temple courts, still uttering in their newly acquired dialects, "the mighty works" and mightier grace "of God."

Crowds collect, among whom the disciples disperse; gathering here a group of pilgrims from Parthia; there another of Medes and Elamites; and still others from various regions of the wide-spread Roman Empire; and every one of these finds himself addressed in familiar language and intelligible thought. Greatest marvel of all is the fact that these, who with such passionate earnestness celebrate the grace of God and the glory of their Master, are uneducated men from the rudest district of Palestine, whose persons and family history are known to many of themselves.

It was amazing, but indisputable; and its reception was that which such events are apt to meet, ranging all the way from frank appreciation to vile misrepresentation. And just here comes into view the value of Peter's past familiarity with the Scriptures and his more recent study of them during the "Retreat" of the past ten days. At once, in answer to charges of drunkenness, there flash into mind those pregnant words of Joel and his fellow prophets, all illuminated by the transcendant wonders of Christ's passion and glory. Upon these facts he fastens, and, with all the convincing power of one "filled with holy spirit," sets forth their witness to Jesus as the Christ. "This Jesus," he declares, "did God raise up." To this same Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," he attributes the wonders of that day; in his name, also, he offers remission of sins even to those who had been his betrayers and murderers. Peter was not alone in thus preaching Jesus. Others of that praying band are meanwhile co-operating. They, too, are setting forth, to separate groups of hearers, the truths learned during those memorable days of Bible study. The result, in one view of it, supremely supernatural, was, in another, common and wholly natural; repeated whenever, with a like conviction, both of its truth and of its converting power Christian men have declared the glad tidings of the atoning Christ. "They that gladly received his word were baptized; and there were added to them, in that day, about 3,000 souls. So it was under the burning words of John Knox, of the Wesleys, of Whitefield, and of many a more recent evangelist.

#### Essential and Incidental Features.

At first sight it would seem as if the events of that initial day in the history of the Christian Church were altogether abnormal; so unlike anything to be expected in our day, as to possess for us merely an historical interest. No mistake could be greater. On the contrary, they touch modern times and our lives at every point. The features which were essential were also universal; repeated over and over again in this as in every age of the world. The features which belonged only to that particular period, however impressive to the imagination.

Take, e. g., "the sound as if a rushing mighty wind," and "the tongues like as of fire," which sat upon the forehead of "each one of them." These were but the outward signs of an inward grace. That inward grace was the coming to them of the promised Holy Spirit, to take possession of their spiritual and bodily faculties. But this fact was precisely that to which both the disciples and others were prone to be oblivious. The danger was that those spiritual gifts which it is the special office of the Comforter to impart, and their practical results in the conversion of men, should be referred to a merely natural source, and so should seem to work toward their ends on natural lines alone; as if in the words of Peter, wrought "by their own power or godliness." It was to save the disciples from this peril, and so to render them more efficient witnesses of Jesus (Acts i: 11), that these manifestations of a power supernatural and divine were given.

The "gift of tongues" was another illustration of the same sort. Peter and his fellow disciples were the pioneer Christian preachers. They were put in trust with a gospel universal as to its adaptations, and in the intention of its Author. They needed an object lesson on this point; and so did that heterogeneous collection of people gathered from every nation under heaven. That was the significance of the "other tongues." It was, as John Forth phrased it, the ringing of God's great bell, to call attention to the sermon which was to follow; a reminder for the disciples of the promise, "Lo, I am with you always"; and for the hearers, an impressive adjunct to those first sermons upon Christian themes; an impression, which they would carry with them to their widely scattered homes, and which would go far to open the way to future heralds of the Cross. That was the significance of this and of all other signs and wonders wrought in behalf of or by the hands of the apostles. All were of secondary importance, coming to an end with the occasions which called them forth. Will they ever return? That depends upon God's view of their necessity. The power, all of it, without abatement, resides in the Church of today. And there is no reason, except in the mind of God, why similar wonders should not reappear any day, in equal or even greater numbers and grandeur. Further than this, we believe that they have reappeared on occasions. Were these the converting agency in bringing in those three thousand souls through that Pentecostal preaching? Only in a subordinate degree, if at all. The real efficient force was the truth of God, pressed out from hearts aflame with Christian faith and devotion, acting on minds alive with the teaching of Holy Scripture, and so made sensitive to the great spiritual facts of redemption. That is the lesson which we are taught alike by the success which has attended the preaching of the Cross in certain times and places, and the inefficiency to which, as too largely in these days, it seems to be doomed.

And so, in closing, we may gather together, in a single view, the main essential, universal and permanent elements of those pentecostal displays: (1) First, the holy joy which attended the coming of the Comforter, under which they began to speak as the Spirit gave them utterance (ii: 4). (2) Then their enthusiasm in witnessing for the beloved Master (ii: 1) "speaking in our tongues the mighty works of God." (3) Exultant testimony passing over into compassionate desire to impart to their fellow-sinners this same blissful knowledge of the saving Lord. So their preaching begins (ii: 29-47). (4) Overmastering delight in spiritual themes and employments also (ii: 42). (5) Brotherly love (ii: 44, 45). (6) Blameless living (ii: 46, 47).

Such as these were the great primary manifestations of the glorified Jesus, through his Holy Spirit, in the hearts and lives and acts of the first disciples. And these, not miracles, were the transforming agency which changed characters and renewed other lives (ii: 47).

There are also the enduring manifestations of the

presence of the Holy Spirit. We do not need the miraculous gift of tongues, now that the Scriptures are accessible in 406 of the languages and dialects of men; and that every nation under heaven has its preachers. Nor signs and wonders other than those daily wrought in the experiences of Christian men and in their witnessing lives. Only this is needed, a greater familiarity with "the Word of Life" and its fundamental truths; the spectacle of a Christian Church imbued with the Spirit of Jesus, wrought out in ways such as has been hinted at above; then, such words and acts as the indwelling Spirit may dictate—grant only these and we, too, shall see the reproduction of apostolic triumphs, in more than apostolic glory, "the Lord adding to his people day by day those that are being saved."

## Christian Endeavor Service.

By Rev. J. H. Goodell.

### Missions: Promises and Prophecies (Ps. 11.)

Topic for May 26th.

No man can be great who is not allied to a great purpose. No man can fill the place he is made to occupy who is not carefully following out a purpose great enough to last forever and keep its inspiration for him all the way. We look with pity if not disgust upon the practice of foot-binding among the Chinese; but thousands of young people bind and crush their souls in a manner which is far worse by the limitations and strictures of purposes much too inferior. Even in mechanics this truth appears. There is more power of enlargement in the manufacture of watches or a Corliss engine than in making dust-pans or nails. What a man becomes depends upon what he does meanwhile. Money and short hours are not the chief features to be considered in a person's occupation. The effect of one's vocation upon his character and his possibilities is the most serious query.

* * *

But great purposes are contagious; we catch them one from another. One man sees another giving his life to some noble achievement, and he is thrilled with determination to go and do likewise. We read the records of other lives and we spring into the present opportunities with loftier ideals. It is not altogether the result of depravity when a boy or girl reads a stirring dime novel and rushes away to imitate some improbale hero therein. Often it is because the natural and honorable craving for a purpose has been stimulated in a wretched way. Instead of doing something foolish, that child would have done something worthy if the parent or teacher had taken pains to place in his hands a book equally stirring with the account of lives devoted to noble deeds. Multitudes of young people grow up moral and spiritual dwarfs because their homes and their books and their communities do not furnish them at the right time in their lives stimulating examples of exalted quality.

This is the secret of the value of prophecies and promises. The Bible is not given chiefly to open the opportunity to Christians for the practice of a pious habit. It presents to us the great and eternal purposes of God. In a reverent sense, let us say it is divine biography. It is not so much a question of criticism as it is a matter of insight. It is something more than a literary touch when our Lord says :"He that hath ears to hear let him hear." You and I may have to depend upon a dozen or two experts in the world for what we know of Semitic languages, ancient manuscripts, and cuneiform inscriptions; but we do not need to see through the eyes of another, or hear through his ears, or borrow his mind in order to catch the inspiration of this infinite and eternal purpose of our God. We can follow it and become linked with it; and we can so ally our lives with this purpose that our every-day experience will be thrilled by its charm.

* * *

This purpose of God is not simply to set on high one or two or a few persons. This or that church is not his special favorite. His work is not narrowed to a single favored nation. His smile is not confined to a selected land. But the sweep of his thought and effort includes "the uttermost parts of the earth." His king is the king of nations. His dominion is to be from shore to shore. The rage, the counsel and the vain imaginations of the peoples are to be quieted and turned into reverent fear and tender affection for this Son who is before us on "the holy hill of Zion." If we were so placed as to be able to perceive what is going on in the world, we would hear sobs and crying every moment. The howls of anger and blasphemy would rise continually. Rioting and revelry would fill our ears without interval. Greed and oppression would be a continuous panorama before our eyes. But on the other hand we would see this eternal purpose of God slowly but surely extinguishing all this forever. Little by little songs, prayer, thanksgiving, noble aspiration and holy life would be seen emerging from this moral darkness, with the promise of ultimately repicturing this world of sin with the life of heaven.

* * *

Sometimes we see the pre-conceived plans of a landscape gardener. His eye has rested on hill and forest and morass. In his mind he has changed the ragged, tangled, forbidding surface into a paradise. Instead of the thorn he plants the fir, and instead of the brier he places the myrtle. Shining palace and happy home; living springs and playing fountains; luxuriant fields and fruitful orchards; gleeful children and contented peoples, form the picture of his mind and the purpose of his heart. The entire world of civilization has come into being in this way. So has our God re-fashioned and repopulated this sorrow-stricken earth of ours. This Bible is the outline of his plan and the partial attainment of this infinite and eternal purpose. And there is nothing more inspiring or uplifting or salvatory than to become intermingled with this great purpose of God. Whoever works in his place day by day to push on this achievement shares that purpose. And this is missions.

### Anti Saloon League.

At the recent meeting of the San Diego Association Rev. Dr. Hartley, District Superintendent of the Anti-Saloon League, and now under appointment for the work in Honolulu, made the following cheering statements: "The American Anti-Saloon League, organized nationally at Washington, D. C., in December, 1895, now has, besides almost innumerable local organizations, thirty-five great State organizations, which are employing the whole time of about 250 prominent public workers.

In the Legislature of Ohio, this last winter, there was upon joint ballot a majority of eighteen, placed there by the power of the Ohio State Anti-Saloon League and committed to its measures. In eighteen months 1,500 saloons were removed from the State, and other States are doing similar things. In Southern California three counties now have Precinct Option—fifteen cities; and outside of the cities, three whole counties are swept clean of the legalized saloon and other localities are sweeping!

*J. L. M.*

## Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. C. B. Bradley.
2639 Durant avenue, Berkeley.
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576 East Fourteenth street, Oakland.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....Miss Grace Goodhue.
1722 Geary street, San Francisco.

### From Micronesia.

(Extracts from the Journal of Miss Wilson of Kusaie, Caroline Islands, Micronesia.)

When the "Morning Star" left us in January, and we saw her sail away for the last time, we felt that we were losing an old friend. Although she was pretty well played out for work in these seas and often tried our patience with her slow ways, yet she will always have a warm place in our hearts and we will miss her. At that time we had visions of other vessels sailing here and were quite hopeful that we were going to have frequent communications with the outside world. The "Archer," from Sydney, was going to call once in every three months; but her first visit proved to be her last. There were rumors of this and that one going to call at Kusaie, but as yet they have failed to appear. The reason probably for this is, that according to the German law all vessels must enter at Ponape (the home of the German Commissioner), before going to any other island in the Caroline group. As Ponape is three hundred miles beyond us, unless they have special permission to stop here they pass us by and do not return.

Our work goes on as usual, perhaps I might say a little harder than usual, for we miss the older girls who were married last year. The twenty-five new ones do not quite fill the places of those who are gone. Especially is this true in a spiritual sense. It takes some of them a long time to distinguish between right and wrong. One cannot always be sure they are telling the truth, and not a lie, when they are questioned about their actions. It takes a great deal of time and strength to try to bring them up to the mark we would like to have them reach. We are trying to put some of the responsibility on the shoulders of some of the older girls. Ten of these leaders make one of our circles of King's Daughters, and are a great help to their teachers in more ways than one. At one of their meetings, on being urged to be more faithful in helping their younger sisters in keeping the rules of the school, one of them looked up and said: "But how can we reprove them for doing what we have done ourselves?" She was told she might help by telling them of her own weakness and desire to overcome. Another new plan is this: We keep school on Saturday and take Monday for a recreation day. A book is kept in which the names are written of those we know have broken the rules or otherwise misbehaved during the week. By way of reward the good girls are given a holiday on Monday, and generally go crabbing, canoeing, or on some such excursion. You have heard of the tree crab, which climbs the cocoanut tree and cracks and eats the nut. They are very gluttonous things and grow quite large. The natives think they are a great delicacy and do not like to let one get away if they can prevent it. At one of their crabbing picnics, the girls found one in a hollow tree, but could not get it out, so resorted to smoke. They made a fire at the foot of the tree, but concluded their crab did not move fast enough, so the next move was to have some small girls climb to the top and put fire in at that end. Well, they got their crab, and more than they expected. It was rather late, and as they were departing for home some one gave the alarm that a tree was on fire, the tree that the crab had been in. Although that special tree did not amount to much, they were afraid to go away and leave it, for fear others would catch from it; so the only thing to do was to fight the fire. They had a couple of buckets with them; the girls formed in line from the beach to the tree and passed those buckets, filled with salt water, from one to another until the fire was out. It was slow work and dark before they started for home, all tired out and dirty. I am afraid they thought their crab hardly paid for the trouble it caused. They did not seem to realize that the trouble was caused by their own carelessness.

On February 22d we celebrated Washington's birthday in true American style. Our neighbors dined with us. Little Eva Estelle, dressed up as Martha Washington, made quite a picture. The small boys kept her company by representing George Washington. They looked very cute in their old-fashioned costumes. * * *

The months of March and April were full of care and anxiety. Owing to the lack of rain the streams had become foul and there was much decayed matter around, which was evidently the cause of a great deal of sickness. There were a number of cases of dysentery in our mission; two serious cases in our house, from which one recovered after a long illness, and the other died in less than a week after being taken sick. Every precaution had to be taken in regard to the water and food to keep it in check. The girls were told to report at the very beginning of it, and after a long fight it was overcome. What troubled us most was, there was very little of the right kind of medicine in the mission to fight it with. It is hard to tell a year ahead just how much of certain kinds of medicine to get, for perhaps this year it will be a run of a certain kind of sickness and next year something else. * * *

Easter morning the Gilbert and Marshall united in their communion service. The beautiful white lilies seemed to know it was Easter day, for they were more plentiful than we had known them to be before. As we looked at them they spoke to us in their flower language, in their purity and beauty, of what we may hope to become—pure, spotless and like Christ. Grace Channon and three native babies were baptized. Our baby Freda (a child adopted by the school) was among them. * * *

I have made a small beginning on the Marshall language, picking up what I can of it day by day. I have a class of small girls who are very bright and interesting. One day Liokwore was asked, "What is the principal musical instrument in heaven?" With a mischievous twinkle in her eye she answered, "The accordion." She knew that of all things I disliked the sound of the accordion. * * * May 14th the "Hiram Bingham" arrived from the Gilbert Islands. They brought us a mail that had been put on board in San Francisco, November, 1899. So it was rather old when it reached us. They were delayed in Honolulu quite a while and then went through the Gilberts before coming here. The paper and package mail was almost a thing of the past. Some high seas had given them a bath and in consequence they were somewhat covered with mildew, and almost past the reading stage. They no doubt had put them in the sun to dry, but sea water does not dry out the way fresh does. * * *

One of our older girls, Bereti, was married to Tabu June 18th, and went with Mr. Walkup to work in the Gilbert Islands. The Kusaieans kept Children's Day this

year. Mrs. Channon and I went around to Lella to their exercises. Many of their hymns were sung and some of their verses recited in English. They did very well and looked quite like a band of Sunday-school children at home. The little ones were mostly dressed in white. What would have looked strange to you would have been their bare feet, but one gets so used to their going without their shoes that in time it looks almost as natural to see without them as with them. They said every child in the village that was old enough and well enough was a regular attendant at Sunday-school. * * * The 18th was Mr. Channon's birthday, and we were going to take all our scholars and go off to a small island several miles away for a picnic. * * * After breakfast we started on our trip. The day was a pleasant one and we had a nice outing, reading and resting under the cocoanut trees. The boys and girls had a good time fishing on the reef. Then they came back and cooked their fish on a fire of coals. These, with their bananas and baked breadfruit, made them a good meal. At five oclock the boat and canoes were pulled up to the shore, we got in and our faces were turned homeward, at which place we arrived about dark. Captain Melander sailed for San Francisco August 7th, and we took this opportunity of sending mail home. * * *

Several sad cases of backsliding among the Kusaians have come to our ears. Nailst, who has been one of the best Christians and a most faithful teacher, died a most distressing death. He had been sick for quite a while and for a time it was hoped he was improving; but several weeks before his death his mind gave way and at times he was insane. It turned out that he had gone wrong some time before and the very thought of the sin he had committed weighed so heavily on his mind that it affected his brain. This is the first case of this kind that I have heard of down here. He no doubt realized as he never had before, what an awful thing sin is in the sight of God. If he had only made open confession, he might have received help and strength to begin over again. The other teacher, Kefuras, who is quite a bright man, also gave way to the tempter, but in less than two weeks after made clean breast of it and acknowledged his sin, and announced his intention of making a new start and of striving to overcome the evil one. Of course, he had to give up the teaching and will be kept on probation for some time to come, before he can hold again the place he filled before. The Kusains are not many in number, so there are few who have been permitted to fill these places, and when even one drops out it is bad, but when three go it leaves the work very much crippled. The several native pastors have been holding special services, at the different villages, with good results.

I wonder sometimes if you do not think there is a great deal of sameness to my letters that I send from year to year. I suppose if you were here you might wonder why I did not write about this or that thing. Well, I think after one has been here several years, everything seems so natural that it does not come over us that our life and habits are very different from yours at home, and it seems as if our present life might be the one we had always lived. Write to me. Ask me questions. What would you like to hear about? I shall be glad to hear from and glad to answer anything you may care to hear about. * * *

September 14th the "Queen of the Isles" arrived here from San Francisco. As they headed for the harbor on this side of the island we knew it must be that they had our provisions on board. But we were utterly astonished when we heard there were missionaries also, for this is one of the trading vessels that the less decent people have to do with it, the better they are off. We had waited so long for something to come that we did not say much about what did come. There were days when it seemed as if I could not stand it to wait any longer for my letters, and a few times I went off and had a cry all by myself. I tried to be brave, but this hunger of the mind was so hard to bear. Only by making myself keep my mind off of self, could I keep from giving way. Another month and it would have been a year and a half since we had had any provisions.

# Church News.

### Northern California.

Cloverdale.—Deacon K. H. Whipple, while on a hunting trip, May 7th, was thrown from the spring wagon in which he was riding and was accidentally shot. He was a man of sterling worth. He came to Cloverdale from Minneapolis in 1887. In his death the church loses a faithful, consistent member, the town a loyal citizen. A wife and an adopted daughter survive him.

San Mateo, Geneva Chapel.—For several years a branch Sunday-school of the church at San Mateo has been held here. Last Sunday it was decided to organize on an independent basis, which was done. The following officers were elected: Superintendent, Miss Estelle Chase; Secretary, Mr. G. Milnes; Treasurer, Miss Frieda Hagerup. The average attendance is about 25. On Thursday evening last a social was given by the school, which was largely attended.

Oakland Fourth.—The annual meeting was held the last day of April. As it was also its twentieth anniversary, the church had invited Rev. Wm. Cooke, the first pastor of the church, and his wife, both of whom were present. The reports were very encouraging, showing advance in every department. The membership is larger than it has ever been in the church's history, and the current income has also reached its highest point; 26 members were received during the year—eleven on confession and 15 by letter. Five more were voted in that night and received at communion on the following Sabbath. The supper and decorations were worthy of the Ladies' Aid, which provided them, and all enjoyed the social time around the tables, especially Mr. Cook's reminiscences of bygone days when the little church was struggling for an existence against great odds. The church was never more prosperous than at the present time; but it greatly needs a larger and better building to accommodate its increasing membership, and especially its Sunday evening congregation. As it has no rich men on its roll, it is hoped that some one may soon come to its help. What better investment is there than a church which a neighborhood is in need of and is prepared to fill to the doors. "Come over and help us."

San Mateo.—The thirty-seventh annual meeting of this church was held on Friday evening, the parlors being crowded for the occasion. The reports of the different officers showed that the year just closed was the best in the history of the church. During the year thirteen members have been received and twenty dismissed—seventeen of these by a careful pruning of the roll. The membership is now sixty-nine, only four of whom are non-resident. The Christian Endeavor Society also reported a good year, nine new members being added to the active list. In the Sunday-school the attendance is larger than ever and still growing. Financially, the year has been especially good, more money being raised for the church than ever before in its history. The trustees

reported having received and disbursed during the year, $1,545.30, all bills against the church being paid with the exception of a small amount owing the pastor to meet which there was a balance in the bank. Besides meeting all current expenses when due, a number of bills which have been owing for some time were also met, and the church is today free from debt. The ladies during the year raised $689.62, and reported a balance in hand of $18.87. During the year they have painted the exterior of the church, carpeted the parlors, bought new hymn books for the church and assisted in purchasing a new furnace, papered the parsonage addition, besides giving over $200 towards the general expenses of the church. The total amount of money raised for all purposes during the year has been about $2,500, which is very gratifying to the officers. The benevolences have been good also, the Home Misionary offering being the largest in the history of the church. This is the only church in the Santa Clara Association which raised more than one dollar per member for Home Missions. The future outlook is very bright, and we hope that the new year into which we have just entered will be even more productive of good than the past one has been.

### Southern California.

Avalon.—Five new members were received at our last communion—four by letter and one on new confession.

Saticoy.—This church has secured the services of Rev. Matthew D. Reid, lately pastor of Villa Park, to succeed Rev. B. F. Hewlett, resigned.

Los Angeles, Central Avenue.—This church has lately received ten new members, four of these on confession of faith. The increase of its congregation and especially of its Sabbath-school has made apparent the need of larger and better church accommodations and has led to earnest effort to supply the need.

Paso Robles.—The dedication of the church has been postponed until the buiding can be furnished with pews and the aisles carpeted. The mortgage to cover the $500 grant from the Church Building Society and the $1,000 contributed from California churches was executed last week. The sum of $46.50 is still lacking to make up the $1,000, and it is hoped that we will still be remembered to that extent. The Sabbath-school has increased its attendance to sixty-six, and the newly organized Junior Society of Christian Endeavor is holding helpful meetings with an attendance of nearly forty. The pastor is offering Junior badges for church atendance for twenty-five Sundays.

Sierra Madre.—The pastor of this church and some of its members lately began to talk of a parsonage as a prime necessity to the best maintenance and progress of its work. But others deprecated the agitation of the subject, believing that it would be impossible to secure the means to build. At this juncture a letter was received from Switzerland, signed by a member of the church who had been long absent from home, which proposed to double any sum, not exceeding $600, that the church would raise this year, to be invested for its permanent benefit in such a manner as the church should see fit. This offer removed all question as to the feasibility of parsonage building, and the church is at work in good earnest to raise $600 toward a $1,200 parsonage.

Santa Monica.—In the year 1898 thirty-nine members were dismissed by letter from the Prohibition Congregational church in Santa Monica, leaving only seven names upon its list. Since the dismissal of so large a part of its members no regular preaching services have been maintained; but during this time the few remaining members have disposed of the property of the church and honorably adjusted its liabilities. At the annual meeting of the Los Angeles Association these facts were reported by Mrs. Eula B. Campbell, clerk of the church, with the additional statement that letters of dismissal had been granted to the remaining members, and the suggestion that, since the church had now ceased to be, it should no longer be reported in the list of the Association. The Association accepted this view of the case, and the church disappears from our roll. This example of business-like closing up of the affairs of a church is worthy of record and of being followed by other churches whenever it becomes their duty to disband.

## Notes and Personals.

The Rev. S. R. Yarrow has declined a call from the church at Sonoma.

The Rev. William Rader occupied the pulpit of the First church of Oakland last Sunday.

Superintendent Harrison of the California Home Missionary Society expects to start today for Chicago. He will be absent about three weeks.

Next Monday, at the meeting of the Congregational ministers of San Francisco, the editor of The Pacific will read a paper entitled "The Influence of the Quaker Poet."

The San Francisco Congregational Club will meet on Monday evening, the 27th, at the California Hotel. Hon. F. S. Stratton, the Collector for the Port of San Francisco, will speak.

The congregations of the First church of this city are larger now by at least one hundred persons than they were a year ago; and the prayer-meetings larger by twenty persons.

The Rev. S. C. Patterson has resigned at Lodi. The Sentinel says that he has, during his pastorate of four years, labored earnestly for the interests of the church and the welfare of the community, and that it will be difficult for the church to fill his place.

The Paso Robles Record says: "The Congregationalists have the handsomest church edifice in town. Much credit is due the pastor, Rev. Francis Reid, who has by his personal supervision and knowledge of architecture so materially increased the beauty and lessened the expense of the new church building."

The Stockton Sentinel of May the 9th says: "Rev. R. H. Sink, pastor of the Congregational church, who was compelled to submit to a difficult and dangerous surgical operation two weeks ago, was in a serious condition last evening and experienced intense suffering. His condition had been one of improvement until Monday last, when a relapse overtook him."

A carload of fruit was received in this city May the 3d, from the fruit-growers of the Porterville district, and was distributed among the hospitals, orphan asylums, Salvation army and benevolent societies. All these organizations were glad to receive fruit in such quantities, and they apply for it if there should be a repetition of the gift. The Associated Charities would again act as distributing agent. Fruit that would otherwise go to waste is given to people who could not otherwise have it. Thus is a benefit conferred, and the market is not in any degree injured. Fruit-growers who desire thus to do good through the Associated Charities will find the Southern Pacific ready to give transportation.

### The Los Angeles Association.

The Los Angeles Association was delightfully entertained by the Lake Avenue church, Pasadena, convening Monday noon, May 6th, and closing Wednesday noon. The pastor, Rev. S. G. Emerson, struck the keynote of the Association on Christian Fellowship in opening the sessions with devotional exercises. The Rev. H. T. Staats was made Moderator and F. J. Culver Scribe. The reports from the churches were joyful and full of encouragement. The only call for money was for enlargement to accommodate the growing congregations or Sunday-schools. The report of the spiritual condition and blessing received brought forth from the lips of our staid Congregationalists a loud "Amen," or the spontaneous starting of an appropriate song.

We were not wanting in having a good wholesome feast of truth set before us in a paper on "Reaffirmation of Cardinal Doctrines of Religious Belief," by Father S. Bristol, whose absence we greatly missed, but his paper was read by Rev. J. T. Ford. He said in brief:

"The present condition of doubt and uncertitude prevailing in theological circles, regarding the veracity of large portions of the Bible and their inspiration, is working weakness in our churches. He named as the eight cardinal doctrines of religious belief the following:

"1. That there is one living and true God, infinite in his attributes and perfect in moral character, and to his will all moral beings should bow.

"2. That this one God is revealed to us in the Bible.

"3. That Jesus Christ is both human and divine. That he came into the world to make atonement for sin, to set an example for holy living and to teach the way of life eternal.

"4. That the Holy Spirit's great mission is to convict of sin, of righteousness and coming judgment, and to make plain the way of life.

"5. That the books of the Old and the New Testament were given by the inspiration of God.

"6. That repentance of sin, belief upon Christ for pardon and help in Christian living are unalterable conditions of forgiveness and salvation.

"7. That credible evidence of a change of heart is indispensable to membership in a Christian church.

"8. That there is to be a general resurrection of the dead, followed by a final judgment from which the wicked shall go away into everlasting punishment and the righteous to life eternal.

"In reaffirming these great cardinal doctrines, we hold up the truth of God against incoming error. We shall set ourselves right before the world. Possibly this action may cost us a small depletion in numbers, but we shall gain greater strength of unity, of conscious fidelity to the truth of God, of the standing up for Jesus in the person of truth. Such bold and decided action will be sure to bring his blessing upon us and our churches."

Among the themes discussed were "The Missionary Church at Home," "Among the Children and Abroad," "The Twentieth Century Prayer-meeting," "The Family Altar," "Faith Elements in Missions," "A Thousand Souls for Christ," "Advantages of the Small College," "The Twentieth Century Church—Its Social, Spiritual and Missionary Side," and lastly, "What Do Our Churches Most Need?" There was plenty of time given for discussion of each paper and every moment was occupied by laymen as well as ministers. It was truly a fellowship meeting. The following brethren were received to membership in our Association: The Rev. Wm. Horace Day from the Aurora, Ill., Association, Rev. B. F. Hewlitt from the San Bernardino Association, Rev. Francis B. Reed from the Upper Bay Conference, Rev. Samuel G. Arnett from the Springfield, Mo., Association, Rev. Henry Kingman, a missionary of the A. B. C. F. M., Rev. Wm. M. Brooks, ex-President Tabor College, from the Council Bluffs, Ia., Association, and Rev. Wm. Sloan, on papers of ordination.

Appropriate resolutions in memory of Rev. Harvey Jones and Evangelist H. G. Smead were passed.

NOTES.

Miss Alice Harwood, for some years missionary in Japan, has found a very promising field of labor at her home door, a work among the Japanese in Los Angeles; as high as sixty have been in attendance at a single evening session.

The Spanish work is rapidly developing and Hyde Park promises to be a center of a great work among the Spanish people of Southern California.

The transfer of Dr. Baldwin's Association membership to the Santa Clara is our loss but their gain.

The watchword for the coming year was up and onward: "A thousand souls for Christ." This, before we meet in general association with the San Diego church next October. *F. J. C.*

### Ministers' Union.

The Congregational Ministers' Union for Riverside and San Bernardino counties has been holding its meetings this year at the Congregational parsonage in San Bernardino. The papers presented thus far have been of unusual merit and interest. The following are worthy of mention: "The Servant of the Lord," by Rev. A. C. Dodd; "Christian Nurture for the Young," by Rev. W. H. Wolcott; "Optimism of Jesus,' by Rev. Geo. Robertson; "Comparative Religion," by Rev. J. H. Harwood, D.D.; "Signs of the Morning," by Rev. O. H. Spoor. The next meeting will be held at the Congregational parsonage, San Bernardino, on May 20th, at one o'clock p. m. The essayist for this occasion is Rev. J. F. Davis, D.D. His subject will be "Art in Literature."

*S. G. Lamb*, Sec.

### Home Missions in Southern California.

In connection with the great National Home Missionary gathering, now assembling at Boston on the occasion of the seventy-fifth aniversary of the Congregational Home Missionary Society, it is pertinent to refer to the excellent response which our churches in Southern California are making to the needs of this vast interest.

The twelve months ending with March 31, 1901, have been recognized as a Diamond Jubilee Year. During this time our churches in this land of climate and sunshine have contributed in offerings the amount of $5,640 and in legacies the amount of $1,685, a total of $7,325. The largest amount given by any one church was upwards of $1,000, and the same church expects to give during the current year for the same object about $1,200. Its current expense last year was about $2,000 while its benevolences aggregated about $4,700. With such an example, and others are following after, the current year must witness a substantial advance over any recent record. *J. L. M.*

### Eastern Calaveras Churches.

Business depression is working unfavorably to the interests of the church at Murphys, as several of our people are compelled to seek employment elsewhere.

The congregations, though smaller, are very steady, and the faithfulness of the church and the Endeavor Society is as marked as ever.

The little vine at Douglas Flat is very weak, only

three aged women left; but the service on Sunday last numbered seventeen. On last Saturday night, May 4th, the children of Douglas, aided by two young ladies from Murphys, gave an Easter Memorial Concert, and took a $4 collection for the Home Missionary Society and $1 for the S. S. and P. Society.

The Congregational choir at Murphys gave a Missionary Concert at Sheep Ranch Sunday, April 28th, and collected $6 for Home Missions. The Sheep Ranch church consists of seven members, all of whom are invalids, or feeble from age, and consequently able to do almost nothing; and with the exception of a few persons the people of the place care nothing about religious things. Services are held once a month and a feeble Sunday-school is kept up.

Mt. Zion church at Railroad Flat, organized last September by council, with nine members, is moving forward slowly. One member was received on confession and baptism May 3d, and other names are before the church for membership. The bitter opposition which existed is being tempered. The opponents have seemingly concluded to tolerate the existence of the church as a stuborn fact.

The little chapel has been moved off from its mining-ground site to an acre of deeded land, and has been somewhat improved. As soon as incorporation is complete the whole property will be deeded to the church. Owing to the impaired health of Pastor Luark, he has visited this church but twice since last September. The 2d of January on his visit. Mr. F. Z. Towle (whose infant son Rev. C. R. Brown baptized as Richard Storrs) was given a lay preacher's license and made the pastor's assistant. He has held service regularly on every alternate Friday evening, and is proving himself a zealous and wise undershepherd. Finances are hard with the church, but the general outlook is hopeful. The main saloon and store now closes regularly on Sunday at noon—a wonderful victory there.

### Santa Clara Association.

The annual meting was held with our church at Santa Cruz on May 7th and 8th. There was a good attendance, a splendid program, encouraging reports from the churches, a fine fraternal spirit and sufficient business to give assurance of a successful year.

Rev. O. Lucas was elected Moderator and Rev. Wilbur Scribe. The program was pre-eminently a missionary program, and our six societies received due consideration. The keynote was sounded in the theme "Relation of Missions to the Life of the Church." Rev. H. M. Tenney opened the discussion by saying :"The object lesson of the church's life is to contribute something to build up the kingdom outside of its own domain. This can only be done as we have 'sympathy' with Christ—sympathy, not sentimental, but practical, expressed in 'Take up thy Cross.' "

Rev. J. R. Knodell laid emphasis on "Life of the Church Depends upon Christ—Obedience to His Commands."

The Sunday-school received attention in an address by the Moderator on "Decision Day." Rev. C. G. Baldwin and Rev. C. D. Milliken spoke on "More Bible Study in Our Churches," and Miss Morgan interested the association in Sunady-school methods used at Santa Cruz most successfully.

The Home Missionary situation in California and the matter of self-support and apportionment was introduced by Rev. W. H. Cross and F. H. Maar. The discussion reached its climax in a resolution, pledging all our endeavors to acceed, as far as practicably, to the request of the Home Misionary Committee to raise our quota one dollar per member.

The Church Building Society was presented by Rev. H. Cross and A. M. A. by Mr. Knodell; the Educational Society by Mr. Baldwin and the American Board by its Secretary, Rev. W. Frear.

The recommendations of the Committee of Nine were considered and partly endorsed.

Rev. Messrs. Knodell, Lucas and Baldwin and the Palo Alto church were received into our membership.

The sermon was preached by the Rev. W. Kidd on the theme "Progress Essential to Life."

The session closed with a blessed communion service, presided over by Revs. F. H. Maar and W. D. Kidd. It was a season when all felt reluctant to part; but as we went homeward we carried with us the memories of a delightful and helpful season, largely made so by the warm fellowship of a host and guests. *F. H. Maar.*

The Rev. John Barstow, who resigned recently the pastorate at Ontario on account of poor health, has gone to North Carolina, and his family to Massachusetts.

### ORDER SETTING TIME FOR HEARING.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of "The Congregational Associates," a Corporation, for Permission to Sell Real Estate. Order Setting Time for Hearing.

The Congregational Associates, a religious and benevolent corporation, having filed in this Court its petition for permission to sell two certain lots of land, situate, lying and being in the City and County of San Francisco, State of California, and particularly bounded and described as follows, to-wit:

First.—That certain lot of land situated in the City and County of San Francisco, State of California, commencing at the Northeast corner of Block 96, which point is the Southwest corner of Twenty-fifth avenue and Lake (or Sacramento) street; thence Southerly, on the Westerly line of said Twenty-fifth avenue, seventy-five (75) feet; thence at right angles Westerly one hundred and twenty (120) feet; thence at right angles Northerly seventy-five (75) feet to the Southerly line of Lake (or Sacramento) street; and thence Easterly, along the Southerly line of Lake street, one hundred and twenty (120) feet to the point of beginning.

Second.—That certain lot of land situated in the City and County of San Francisco, State of California, commencing at a point on the Westerly line of Edinburgh street, distant two hundred and twenty-five (225) feet Northerly from the corner formed by the intersection of the said line of Edinburgh street with the Northerly line of Persia avenue, and running thence Northerly, along the Westerly line of Edinburgh street, seventy-five (75) feet; thence at right angles Westerly, parallel with Persia avenue, one hundred (100) feet; thence at right angles Southerly, parallel with Edinburgh street seventy-five (75) feet; and thence at right angles Easterly, parallel with Persia avenue, one hundred (100) feet to the point of commencement. Being a portion of Block No. 37, as said Block is designated upon a certain map entitled Map of the Excelsior Homestead Association, which map is recorded in the office of the County Recorder of the City and County of San Francisco, in Liber 500 of Deeds, page 1.

IT IS ORDERED, that said petition be heard in Department No. 10 of this Court, on the twenty-eighth day of May, 1901, at 10 o'clock a. m., or as soon thereafter as counsel can be heard; and that a copy of this order be published for two consecutive weeks prior to the said day of hearing in The Pacific, a newspaper published weekly in the City and County of San Francisco.

Dated May 10, 1901.

F. H. DUNNE, Presiding Judge.

[Endorsed:] Filed, May 10, 1901.

WM. A. DEANE, Clerk.

By E. M. THOMPSON, Deputy Clerk.

**HAVEN & HAVEN, Call Building, San Francisco, Attorneys for petitioner.**

# The Home.

## The Early Conversion of Children.

The conversion of our children is a consideration of paramount importance. When the new-born babe opens its eyes in this world of sin and sorrow, so weak and helpless, it appeals to every instinct of our compassionate nature. We may unmistakably hear the voice of God saying to each mother, "Take this child and nurse it for me." In the fresh young blossom, what a world of loveliness and interest opens upon us! What a fountain of joy and pleasure springs up in the mother's heart, as she gazes in the tender eyes of her own darling, and plants the kiss of love on its brow. Angels may, indeed, look on with holy awe, and wonder that God should commit to us a work fraught with such momentous interests and covet to perform a like mission. A responsibility like this has no parallel. The sacred and holy duty of rearing and instructing children, and preparing them to fill honorable positions in this life, and to become possessors of the gracious home beyond, cannot be estimated. Sad, indeed, is the case where mothers fail to see the importance of the work assigned them, and are willing to shift the responsibility on nurses and servants, teachers and Sabbath-school instructors. Home is the best loved spot, where the little one should first be taught to lisp the name of Him who said, "Suffer the little ones to come unto me, and forbid them not, for of such is the Kingdom of Heaven." The mother's knee is the altar where the blessed way of prayer should be taught, and the mother's voice first heard in supplication for blessings on her child. The little ones should not only be taught to say, "Our Father, who art in heaven," and "Now I lay me down to sleep," but to go to God in their own simple, childish language, for all they need for this life and the next. I was much impressed a few years ago, while in the family of a clerical friend, which consisted of father, mother and two little girls. At morning worship, after reading a chapter in the Bible, the youngest, six years old, repeated the Lord's Prayer. Then "Miney," eight years old, repeated the same, adding a little prayer of her own, for God's blessing on Papa and Mamma, that they all might be shielded from harm and kept from sin. Then the mother followed in a touching and tender petiton, after which the father led in an earnest, impressive prayer committing all to our covenant-keeping God. Altogether it was a most interesting family altar, and presented a picture not soon to be forgotten.

Children thus early taught to pray before their parents and others, could never in later years experience the painful timidity and diffidence that many are so conscious of. They would not refuse to take part in prayer-meeting, nor stay away for fear of being called upon to pray. The impressions of childhood abide; and though they may be led away by temptation and sin, the mention of home, and the sweet name of mother, will soften the heart of the most obstinate. Mothers have great encouragements in the work of training their children for God; the greatest incentive to faith; they may plead with a holy boldness for the little ones given him in baptism; God's covenant, love and promises are sure and steadfast; Heaven and earth may pass, but the Word of the Lord endureth "forever." God expects us to claim and remind him of his promises. Isaiah xlv: 11 we read, "Thus saith the Lord, ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." Again, "Put me in remembrance, let us plead together, for I will pour out my Spirit upon thy seed, and my blessing on thy offspring."

At the dedication of the temple, in Solomon's prayer, he reminded God of his promise to place a son on the throne. If we faithfully perform our part, God will not fail to do his. So let us not indulge in unbelief or discouragement, but ask in simple, implicit faith. God loves to have us trust him, and he loves our children even better than we do. How impressive the passage, "Can a woman forget her sucking child, that we should not have compassion on the son of the womb? Yea, they may forget, yet will I not forget thee." In nature we expect reward for labor and use the requisite means; we plant the seeds, and watch and wait with interest to see the tiny shoots spring up and develop into leaf, bud and blossom. Finally the graceful flower delights us with its rare beauty and fragrance; we feel repaid for our toil and care. Much more should we expect compensation in the "Home Garden," where precious souls are nurtured for immortality; but like the flower, cultivation, constant pruning and watchfulness. Our tears and prayers must attend the efforts made. And when the little ones enter the Sunday-school, what results we may expect!

Let us not be weary in well doing, for in due season we shall reap if we faint not.—Mrs. D. S. Finley in The Presbyterian.

## Faithful Unto Death.

On the deck of a foundering vessel stood a Negro slave. The last man left on board, he was about to step into the life-boat. It was almost laden to the gunwales, to the water's edge. Bearing in his arms what seemed to be a heavy bundle, the boat's crew, who with difficulty kept her afloat in the roaring sea, refused to receive him. If he came, it must be unencumbered and alone; on this they insisted. He must either leave that bundle and leap in, or throw it in and stay to perish. Pressing it to his bosom, he opened its folds, and there, warmly wrapped, lay two children, whom their father had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then, lowering the children into the boat, which pushed off, the dark man stood alone on the deck to go down with the sinking ship, a noble example of bravery and the "love that seeketh not its own."—Selected.

## Moral Bravery.

Many a brave soldier who has stood unflinchingly at the cannon's mouth has not had the moral courage to stand firm in the cause of right when laughed at by his mates.

"We are told that when Coley Patterson was a boy at Eton, and captain of the cricket eleven, he was present one evening at a 'cricketing supper,' and one of the boys told a nasty, low story. Coley stood up before all his school fellows and said, 'If any more such stories are told in my presence, I resign my captaincy and leave this school.'

"His words took effect, and thus by the influence of one boy the tone of the great public school was purified and raised. The brave school boy became a brave martyr Bishop, and laid down his life on an island in the far Pacific."—Southwestern Christian Advocate.

A true friend is one who does not waste breath in protesting his readiness to serve, but who is always on hand when there is need of him.

### A Co-operative Family.

Some mothers have a mistaken idea of what their children are capable of doing. I know overworked mothers who allow their children to rush in "pell-mell" from school, throw a hat in one chair, and books in another, then, after a mad rush to the pantry, troop out to play until supper time. "They are tired, poor things, after being in school all day," their mothers say, and they have not the heart to ask them to work. No wonder they are overworked! Every child should have a place provided for his belongings, and be taught to put things where they belong.

I have in mind a delicate mother who has five children, the oldest of whom is a boy of thirteen. Each child rises in time for breakfast. The oldest boy makes the beds upstairs, and does the sweeping. The second boy gets wood and water to last during the day, and runs errands to the store. The little daughter assists in clearing the table, washing the dishes and watering plants. The third boy has for his work that of getting vegetables for dinner. Every morning he pares potatoes for the day, besides blacking the stove and sweeping porches. The five-year-old fed the chickens, waited on mother, and helped water the out-door plants. Every child, at different times, assists in the ironing.

The mother superintends all the work, giving cheerful words of praise where due, or a gentle remonstrance, if necessary. Instead of a nervous, overworked mother, the children have a cheerful companion and confidant who has time to help them in the evening with their lessons, and also a little time to read and study for herself, that she may be a better mother and more of a help to her children. Thus she exercises a good influence, and gains their reverence, respect and confidence as they talk to her while at their tasks. When they have finished work, the romps and games are so much enjoyed that quarrels are not so common as when children are allowed to play for a whole day, or a half day, without tasks. These children attend school regularly, and their standing is better than the average. —The Housekeeper.

### Cumulative Economy.

An old bookkeeper says in the "Youth's Companion" that it is surprising to see how many valuable things a man can buy if he simply economizes in little things.

"I once made up my mind I would become the possessor of a gold watch. I saved up the money for it in this way: When I felt like eating a 50-cent luncheon, as I often did, I ate a 25-cent one instead and put the other quarter aside for my watch fund. You will hardly believe it, but in less than six months I had saved money enough to purchase the watch."

"But you don't seem to have bought it," said his friend, observing that there were no outward signs of such a purchase.

"Well, no. When I found how easily I could get along without 50-cent lunches, I concluded I could get along without the gold watch and the watch fund is growing into a house-and-lot fund now."

Nobody ought to have the blues, girls least of all. And yet girls do suffer from moods of depression, and are miserable because they are misunderstood or because their lives are vague and indefinite, or because they are hedged in by circumstances and cannot see their way out. When we are young we do not realize that we cannot force affairs as we choose; this is a lesson which we learn as we grow older. There is great peace in living a single day as it comes.—Margaret E. Sangster, in Ladies' Home Journal.

The spiritual life is not knowing, not hearing, but doing. We only know so far as we can do. We learn to do by doing. What we do truly, rightly, in the way of duty, that, and only that, we are.—Frederick W. Robertson.

To read a poor book when you might be reading a good one is to show that you have a wrong estimation of the value of time.

## Our Boys and Girls.

### The Faithful Shepherd.

A German shepherd boy named Gerhalt was watching his flock feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked: "How far is it to the nearest village?" "Six miles," said the boy, "but it is only a sheep track and is easily missed." The hunter looked at the track and said: "My boy, I am hungry and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road, and I will pay you well for your trouble."

"I cannot leave my sheep; they would stray into the forest and be eaten by wolves or stolen by robbers."

"Well, what of that—they are not your sheep. The loss of one or two would not be much to your master, and I will pay you more money than you could earn in a year."

"I cannot go, sir. My master trusts me and pays me for my time. If I were to sell you my time and the sheep should get lost it would be the same as if I had stolen them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and drink and a guide? I will take good care of them for you."

"The sheep," said the boy, "do not know your voice, and—" here Gerhalt paused.

"And what?" said the hunter, "can't you trust me? Do I look like a dishonest man?"

"Sir," said the boy, slowly, "you tried to make me false to my trust and wanted me to break my word with my master. How do I know that you will keep your word with me?"

The hunter laughed, for he felt that he was fairly beaten. "I see, my lad," he said, "that you are a good, faithful boy. I will not forget you. Show me the road, and I will do the best I can."

Just then a number of persons came out of the wood, and the shepherd found that the hunter was the grand Duke who owned all the country round and that these were his attendants, who had been looking for him. The Duke was so pleased with the boy that he had him educated and he became wealthy and prosperous.—Dr. Richard Newton.

### Bits of Fun.

A teacher was giving to her class an exercise in spelling and defining words.

"Thomas," she said, to a curly-haired little boy, "spell ibex."

"I-b-e-x."

"Correct. Define it."

"An ibex," answered Thomas, after a prolonged struggle, "is where you look in the back part of the book when you want to find anything that 's printed in the front part of the book."

"Mamma," said small Willie, "when Sister Mary had the toothache you took her to the dentist and had it filled, didn't you?"

"Yes, Willie," she replied.

"Well," continued the little diplomat, "I've got the stomach-ache; don't you think you had better take me to the candy store and get it filled?"

No one can be truly polite without the practice of self-denial.

### Christ Is Left and He Is All.

Do thy friends reproach and grieve thee?
Do disasters swiftly fall?
Cherished hopes and blessings leave thee?
Christ is left and he is all.

Christ is left and he is all.
Christ is left and he is all.
Never fear, tho' all forsake thee,
Christ is left and he is all.

"When thou passest through the waters,"
He has said, "I am with thee;
Trust me, O my sons and daughters,
Ye shall safely stay with me!"

On the Rock thy feet are planted,
If thy trust in God abide.
Great deliverance shall be granted
If thy heart be true when tried.

*Mrs. Frank Breck.*
Vineland, N. J.

### COME OUT OF YOURSELF.

So long as we dwell within ourselves, we are exposed on all sides by reason of the sensitiveness of our passions and the jealousy of our pride. No peace is to be looked for within when one lives at the mercy of a crowd of greedy and insatiable desires, and when he can never satisfy this "me," which is so keen and so touchy as to whatever concerns it. The only remedy is to come out of one's self in order to find peace. The more perfect is our self-surrender, the more perfect is our peace. God's peace can only be found when all self-seeking and self-will are utterly thrown aside. When you cease to be eager for anything save the glory of God and the fulfillment of his good pleasure, your peace will be as deep as the ocean, and flow with the strength of a flood.—Fenelon.

### CHRIST THE WAY.

A minister was going up the aisle of his church during a revival, when a young man earnestly cried to him, "Sir, can you tell me the way to Christ?"

"No," was the answer, deliberately given; "I cannot tell you the way to Csrist."

"I beg your pardon," said the young man, "I thought you were a minister of the Gospel."

"So I am," was the reply.

"How is it that you cannot tell me the way to Christ?"

"My friend," said the minister, "there is 'no way to Christ.' He is himself the Way. All who believe in him are justified from all things. There is no way to Christ; Christ is here."

### GROWTH OF CHRISTIANITY BY CENTURIES.

| | |
|---|---|
| Close of 1st century.... | 500,00 |
| Close of 2d century.... | 2,000,000 |
| Close of 3d century.... | 5,000,000 |
| Close of 4th century... | 10,000,000 |
| Close of 5th century.. | 15,000,000 |
| Close of 6th century.. | 20,000,000 |
| Close of 7th century.. | 25,000,000 |
| Close of 8th century.. | 30,000,000 |
| Close of 9th century.. | 40,000,000 |
| Close of 10th century.. | 50,000,000 |
| Close of 11th century.. | 70,000,000 |
| Close of 12th century.. | 80,000,000 |
| Close of 13th century.. | 75,000,000 |
| Close of 14th century.. | 80,000,000 |
| Close of 15th century.. | 100,000,000 |
| Close of 16th century.. | 125,000,000 |
| Close of 17th century.. | 155,000,000 |
| Close of 18th century.. | 200,000,000 |
| Present time..... | 400,000,000 |

—Presbyterian Year Book.

### POISON!

Sometimes you see a bottle which a chemist has labeled in big letters, "Poison. Not to be taken." And I know you would not think of drinking its contents. Now, there are some books and newspapers which ought to be labeled in the same way, for they poison the minds of those who read them just as arsenic or strychnine would poison their bodies. In a celebrated reformatory a woman took a book —"The Life of Elizabeth Fry"— out of a pocket in her apron, and said to a visitor, "A book that I read when I was young poisoned my mind and brought me here; this one has saved me."

It is easy work to pray when we are grounded, as to our desires, upon God's own promise. How can he that gave the word refuse to keep it? Immutable veracity can not demean itself by a lie, and eternal faithfulness can not degrade itself by neglect. God must bless his Son, his covenant binds him to it. That which the Spirit prompts us to ask for Jesus is that which God decrees to give him. Whenever you are praying for the kingdom of Christ, let your eyes behold the dawning of the blessed day which draweth near, when the Crucified shall receive his coronation in the place where men rejected him.

### BREVITIES.

A good woman's love is the crown and glory of a good man's life.

Intellectual activity is the only safeguard against intellectual stagnation.

The true man will not shirk a duty simply because it is hard and difficult.

The harshness and coarseness of parents are almost sure to be reproduced in their sons and daughters.

Trust in God for the things of tomorrow is a surer source of happiness than to be a partaker of the blessings of today.

Of all the frightful things in this world none is more frightful than a disorganized and clamorous household.

It is lack of moral character rather than lack of intellect that leads to so many failures in the battle of life.

If you would know how base a thing ingratitude is in yourself, then study the manifestations of it in other people.

When a man is so egotistical that no criticism can possibly affect his judgment the thing to do is to let him alone.

Has it ever occurred to you that you could do a great deal more work if you squandered less time in needless worry?

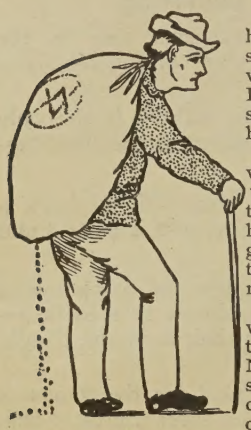
On the whole, do you not think that the world has treated you nearly or quite as well as you have treated the world?

No man can be said to have utterly failed in this life who has so conducted himself as to be ready for the life to come.

The great crises of a man's life simply put to the test the strength of the character which he has been slowly maturing for many years.

To break off a friendship on the ground of a mere suspicion, or without giving the fullest opportunity for explanations, is both foolish and wicked.

"A dear old Quaker lady who was asked what gave her such a lovely complexion and what cosmetic she used, replied, sweetly: 'I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.'"



He saw the hole in the sack when he was filling it. But it was such a little hole that he thought it wouldn't matter. Out of that little hole he lost his grain while taking it to market.

It's that way with holes in the health. None are so small but life can leak out of them. "I've got a *little* touch of indigestion" says one man. Another says, "my stomach feels a *little* out of sorts." It is just such little things which if neglected mean the total loss of health.

The one medicine for disorders and diseases of the stomach and organs of digestion and nutrition is Dr. Pierce's Golden Medical Discovery. It increases the activity of the whole digestive and nutritive system, clears away obstructions, stops the loss the body sustains by undigested or partly digested food, purifies the blood from the poisons resulting from imperfect digestion, and increases the secretions of the blood-making glands. "Golden Medical Discovery" has a wonderful record of cures of so-called "hopeless" cases.

Mr. Thos. H. Rudasill, of Henry, Lincoln Co., N. C., says: "After having suffered from inaction of the liver and all the troubles usually attending such a condition for over twenty years, and having deluged my system with floods of medicine from every available source, and being only temporarily benefited thereby, I applied to your institution for treatment You instructed me to take a course of Dr. Pierce's Golden Medical Discovery, which I am now doing. Although unable to strictly follow directions I have derived more actual benefit from the few bottles I have taken so far than from all the other remedies together.

Allow me to thank you for your prompt and courteous attention to my case as well as for the good received from it."



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### RELIGION VS. SELF-DENIAL.

Self-denial is not all of religion nor is religion all self-denial. Self-denial has its place in a religious life, but the soul that is truly religious has many rich spiritual feasts, over and above its seasons of self-denial. Henry Ward Beecher illustrated this glorious truth in his own graphic, impressive style, as follows: "If I should say of a garden, 'It is a place fenced in,' what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, 'It is built of stone,' what idea would you have of its wondrous carvings and its gorgeous openings for door and window, and its evanescent spire? Now if you regard religion merely as self-denial, stop at the fence and see nothing of the beauty of the garden; you think only of the stone and not of the marvelous beauty into which it is fashioned."—Exchange.

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No living man has a right to complain. If one's life is a failure because he is not in the line of duty, he has no one to blame but himself. If he is pursuing his God-given work, and success, such as he craves, does not attend his efforts, he may console himself with the reflection that Providence would have it so, and be content.

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It is a fact that we all feel the moral part of man to be "higher" than the animal, whatever our theory of either may be. It is also a fact that we all similarly feel the spiritual to be "higher" than the moral, whatever our theory of religion may be. It is what we understand by man's moral, and still more, his spiritual qualities, that go to constitute character, and it is astonishing how, in all walks of life, it is character that tells in the long run.—George John Romanes.


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